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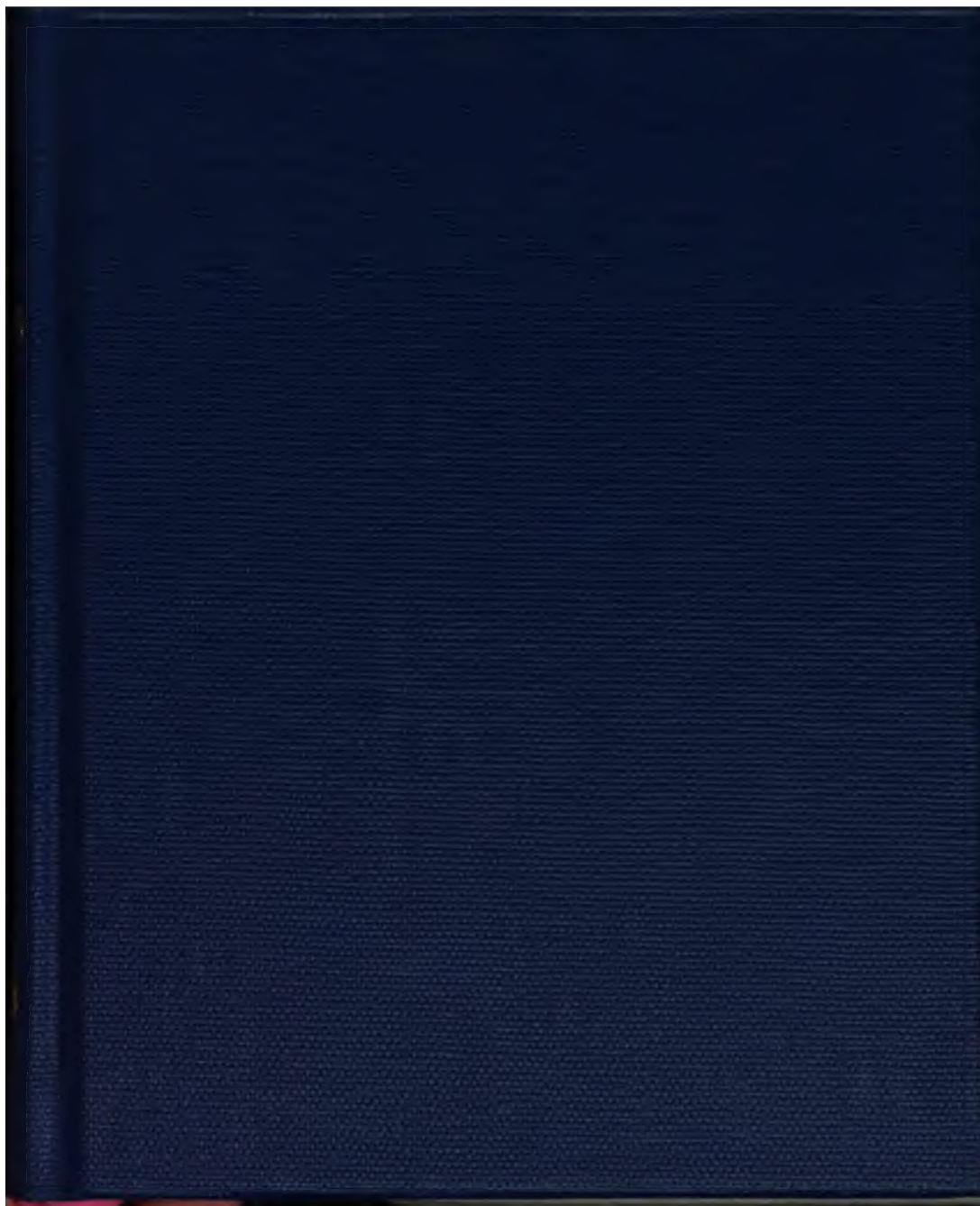
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HERODOTUS

BOOK VI.





COIN OF SYBARIS

Bull

|

Same



COIN OF LAOS

Bull with human head

|

Same



COIN OF CROTON

Tripod

|

Bull

(Combined arms of Croton and Sybaris; struck in commemoration of the victory over the latter city)

HERODOTUS

BOOK VI.

EDITED WITH

AN INTRODUCTION, NOTES AND MAPS

BY

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PREFACE.

THIS edition was undertaken some years ago with the object of supplying the English student with an introduction to the study of Herodotus. While in Germany this study has been vigorously prosecuted, as is shewn by the excellent editions that have appeared as well as by a cloud of dissertations and programmes, in England Herodotus has been, for whatever reason, undeservedly neglected. Consequently the assistance at the command of the English student—except in the case of the, let it be hoped, increasing minority who read German—has been very limited¹.

In preparing this edition I have striven to make myself acquainted with all the work that has been done on Herodotus of recent years. The various commentaries have been constantly consulted; in particular would I express once for all my great obligations to those of Abicht, Krüger and Stein. A repeated perusal of Herodotus has shewn how scanty are the gleanings which they have left to those who come after them. The selection of various readings has been gathered from the editions of Herwerden,

¹ Within the last year a couple of editions of Book VI. have appeared, which, however, I have not seen.

Holder and Stein. The various dissertations and articles on Herodotus have so far as possible been consulted; a list will be found at the end of the introduction. For the history Busolt's *Griechische Geschichte*, with its references to the literature of the subject, has been particularly valuable.

The most difficult question for the editor of Herodotus is that of the dialect. The discovery of numerous Ionic inscriptions and a more careful study of the remains of the poetical literature of Ionia have furnished a very different picture of that dialect from that presented to us in the manuscripts of Herodotus. The question then is, did Herodotus use a form of Ionic more archaic than that of the earliest of the Ionic poets, more archaic than that of the literary language of the seventh century, or has his text been tampered with by grammarians of later times; who, confounding Ionic with the language of Homer, corrupted the text in the belief that they were emending it? The latter hypothesis seems to me infinitely the more probable, and in this edition an attempt has been made to bring the text into harmony with the evidence derived from the above-mentioned sources. Unfortunately this evidence is fragmentary, and in too many instances it is impossible to determine with certainty the form in use in the fifth century. In such cases I have made it my rule to adhere to the traditional form, believing it to be the best course to proceed with caution and not to take a step beyond what the evidence warrants. To some I shall probably seem to have gone too far, to others not to have gone far enough; at all events an honest

effort has been made to grapple with the difficulties. Fresh inscriptions will doubtless throw light on much that is now dark; in many cases of the contraction of vowels decisive evidence can be got only from the discovery of metrical inscriptions or of new fragments of the Ionic poets. In view of recent finds we need not despair of recovering some portion also of the poetical literature of Ionia. The evidence on which a decision has been arrived at in each case will be found in the introduction and the works referred to there. In one point the traditional orthography has, contrary to the evidence, been retained for the sake of convenience—the *spiritus asper* has been written as in Attic, though there is no doubt that it had disappeared in the dialect which Herodotus used.

In the introduction on the dialect I have not contented myself with giving the bare correspondences between Ionic and Attic, but have tried to explain the relations between the two dialects, wherever a brief explanation was possible. Dr Smyth's article on the vocalism of the Ionic dialect came into my hands in time to be of great use to me in this, as it is in the vowels that the chief difference between Attic and Ionic lies.

Some references have been given to Mr Giles' *Manual of Comparative Philology*, of which he kindly sent me advance sheets. Unfortunately, as the work was not completed, reference could not be made to it throughout.

For the assistance of the student, who is only too apt to mix up all dialects together, an attempt has been made in the commentary to discriminate un-

Attic words and usages. Care has been taken to secure accuracy in this, but it is inevitable that some evidence should have been overlooked on the one side or on the other. Krüger's Commentary has been very helpful. Some assistance has also been got from Diener's dissertation *De sermone Thucydidis quatenus cum Herodoto congruens differat a scriptoribus Atticis*, and, with regard to the verb, from Zekides, *Λεξικὸν πάντων τῶν ῥημάτων τῆς Ἀττικῆς πεζογραφικῆς διαλέκτου*. A complete lexicon of the Attic dialect is a thing greatly to be desired.

In view of the different estimates of the two families of manuscripts it seemed desirable to give a selection of important variants. Purely dialectical variations have been neglected.

My best thanks are due to Mr Giles of Emmanuel College and Mr Neil of Pembroke College, Cambridge, and to my colleague Prof. Wilkins, for their kindness in reading the proofs and suggesting many alterations and improvements.

My thanks are also due to the publishers for the liberal spirit with which they have met my wishes in the matter of maps and types of coins.

I have only to add that I shall be very grateful for any criticisms and suggestions.

J. STRACHAN.

THE OWENS COLLEGE,
MANCHESTER,
January 31, 1891.

INTRODUCTION.

Of the life of Herodotus very little is known. He belonged to the town of Halicarnassus¹, a Dorian colony, in which, however, the Ionic dialect was in official use². The year of his birth is unknown; it is given as 484 B.C., but that date has been arrived at by putting his ἀκμὴ (40th year) at the time of the colonisation of Thurii 444 B.C.³ His parents' names are given as Lyxes and Dryo or Rhoio⁴, and he doubtless belonged to one of the noble families of the place. He is further said to have been the nephew or cousin of Panyasis⁵, an epic poet of some note who composed a poem called the Heraclea. He is said to have been compelled to go into exile in Samos because of the despot Lygdamis son of Pisindelis and grandson of Artemisia, by whom

Herodotus' life.

¹ Ἡροδότου Ἀλικαρνησέως, i. 1. Hence his interest in Artemisia, who, at the time of the Persian wars, ruled over Halicarnassus, together with Calydna and the islands of Cos and Nisyrus.

² As is shewn by inscriptions.

³ As has been shewn by Diels, *Rhein. Mus.* xxxi. 49.

⁴ Suidas, s. v. Ἡρόδοτος and Παρύσις. Lyxes is a name which is found on inscriptions of Halicarnassus.

⁵ Suidas, l. c. This explains his familiarity with Epic poetry and his interest in the story of Heracles, e.g. ii. 44. Panyasis is also said to have been a τερατοσκόπος, which may account for Hdt.'s interest in oracles and signs.

Panyasis was slain, to have returned and assisted in expelling the despot, and then to have left Halicarnassus owing to the envy of the citizens¹.

The next event of his life which is recorded is a public recitation in Athens 446—5, for which he is said to have been rewarded on the proposal of one Anytus with a sum of ten talents². Here doubtless he established his friend-

¹ Suidas, *l. c.* This account is not free from difficulties, as Hdt. (vii. 99) relates that Artemisia had a son whom he calls a *pearias*. Now this son who is called a *pearias* in 480 B.C. could scarcely have been of age to succeed to the throne much before 455 B.C., and in 454 B.C. Halicarnassus appears on the Athenian tribute-lists as a member of the Athenian confederacy. This would leave no time for the reign of Lygdamis. Rühl, *Philologus* xli. 68, thinks that the tradition is at fault, and that Lygdamis was not Pisindelis' son, but his younger brother. Busolt, *Griech. Gesch.* ii. 99, supposes that he may have remained even under the Athenian empire till about 449, not as irresponsible despot, but as head of a constitutional government. That would scarcely harmonise with his supposed expulsion by Hdt. and others. There is an inscription of Halicarnassus on which Lygdamis appears (Bechtel, *Ion. Inscr.* 238), but it is not of a nature to throw any light on the subject. Bauer, *Herodots Biographie* (*Sitzber. d. Wien. Akad.* 1878) 402, rejects the tradition. That Hdt. resided for some time in Samos is shewn by his familiarity with the monuments and history of the island, and his partiality to the Samians. Cf. i. 70, ii. 16, iii. 39—48, 54—60, 113, 120 sqq., 139, iv. 43, 88, 152, v. 112, vi. 14, vii. 13 ff. sq., 22 sq., viii. 15, ix. 106. Rühl, *l. c.*, explains the *illwill* of the citizens by his philo-Athenian tendencies, which would be distasteful to the aristocracy of Halicarnassus.

² This is related on the authority of Diyllus, an Attic historian, who wrote in the beginning of the third century. The date seems to have been calculated from the foundation of Thurii, Rühl, *Philol.* xli. 71. The sum is probably too high, Busolt, *Griech. Gesch.* ii. 94. Accounts of recitations at other places as Olympia and Corinth are mere inventions.

ship with the poet Sophocles¹, and formed one of the circle of Pericles, the glories of whose house he celebrates in his history². Soon after this he emigrated to the new Athenian colony of Thurii in lower Italy (founded B.C. 444), and found there a second home³. From thence he must have returned to Athens, where he was during the opening year of the Peloponnesian war⁴, and where he probably died⁵. The last event to which he refers is the invasion of Attica in 427 (IX. 73). His death may be placed before or about 425⁶.

The travels of Herodotus hold a most important place in his life. As the information about them is derived from his histories themselves, His travels⁷. no complete itinerary of his journeys can be drawn up, since it is only occasionally that he makes it clear that he had visited a place himself, and, when that is not so, there may be greater or less probability, but there can be

¹ Zurborg, *Hermes* x. 206 sqq.

² VI. 125 sqq.

³ So much so that in Arist. *Rhet.* VII. 9 stands 'Ἡροδότου Θουρίου ἧδ' Ἰταλίας ἀπὸδέξις.

⁴ Whether or not V. 77 refers to the completed Propylaea (completed 432), his references to current events shew that he must have been in Greece again.

⁵ *Hermes* XII. 359. According to Suidas his grave was in Thurii. There may have been a monument to him, but that does not prove that he was buried there. According to others he died in Pella.

⁶ VI. 98 Hdt. says that in the three generations under Darius, Xerxes, and Artaxerxes the Greeks suffered more than in the twenty preceding generations. Artaxerxes died 424 B.C.

⁷ Matzat, *Ueber die Glaubwürdigkeit der geographischen Angaben Herodots über Asien*, *Hermes*, VI. 392—486; Hildebrandt, *De itineribus Herodoti Europaeis et Africanis*, Lips. 1883. Doubts have been raised as to whether Herodotus actually extended his travels so far, cf. Sayce, *Herodotus*, I.—III. introd.

no certainty. With Greece itself and with the Greek islands it might be expected that he was familiar, and this expectation is confirmed by the indications in his history¹. The same is true of the coast of Asia Minor². Towards the interior he is acquainted with the road from Smyrna to Sardis (II. 106), also with Sardis itself (I. 80, 84, v. 101), and with the tomb of Alyattes in its neighbourhood (I. 93). To the east of Sardis it is probable that he penetrated as far as the Phrygian town of Celaenae and no further³. Besides, he was personally acquainted with the valley of the Maeander⁴. With regard to his more extended travels, he voyaged along the north coast of Asia Minor as far as Colchis and the mouth of the Phasis⁵. On the western side of the Pontus he made his way as far as Euxampaeus (IV. 81), and it is highly probable that he visited the neighbouring Greek colony of Olbia: there is no evidence that he penetrated into the interior of Scythia. The error into which he falls about the Tauric Chersonese (II. 86) and his ignorance of the

¹ As certainly visited by him Hildebrandt, *op. cit.* 66, gives Trachiniae, Thermopylae and its neighbourhood, Delphi, Thebes, the territory of Plataea, Athens, Sparta with Therapnae, Tegea, Nonacris, Olympia; and of the islands Salamis, Delos, Samothrace, Thasos, Zacynthus, Artemisium in Euboea, most probably also Paros.

² Among places visited here may be mentioned, Miletus, Ephesus, Smyrna, Phocaea, the district of Ilium, and naturally the neighbourhood of Halicarnassus, the islands Lesbos, Chios, Samos, Rhodes, Cyprus. The way in which he speaks of the Ionian cities, I. 142, VI. 14, indicates a greater familiarity with them than the above list shews.

³ Matzat, 405—407.

⁴ He uses the Maeander to illustrate his statements about Egypt, II. 10, 29 (Matzat, 407).

⁵ Matzat, 413—417.

coast north of the mouth of the Phasis are against his having sailed along that part of the coast¹. In that case he must have returned from Colchis by the way he went, and made a separate voyage to the west coast. He visited Tyre on account of its Heracles-cult. He passed along through Syria and Palestine and Arabia Petraea (II. 2, III. 113), probably on his way to Egypt². His way, starting from Tyre, would lead by Ashdod ("Αζόρος II. 157), Ascalon, Gaza, Jenysus and the south of the Serbonic lake to Pelusium³. The longest of his land journeys in Asia was his visit to Babylon, on which occasion it is probable that he continued his journey as far as Susa⁴. As he shews no first-hand acquaintance with the royal highway between Sardis and Susa⁵, he must have made his way through Syria, probably sailing down the Euphrates to Babylon⁶. There is no evidence that he penetrated further⁷. In Africa he travelled through Egypt as far as Elephantine (II. 29). He also paid a separate visit to Cyrene⁸. Of travels in Lower Italy and Sicily there is no certain evidence except that he was at Thurii and Metapontum (IV. 15)⁹. It is *a priori* likely that when he lived in Thurii he should make journeys in the neighbourhood,

¹ Matzat, 417.

² Matzat, 422—430, who identifies Κάδμυς, which Hdt. (III. 5) indicates that he saw, with Gaza.

³ Matzat, *l. c.*

⁴ There is not much evidence for Susa itself, but he speaks (VI. 119) as though from personal observation of a well near Ardericca, a town in the neighbourhood of Susa.

⁵ He describes it at second-hand (Matzat, 454).

⁶ Matzat, 442—444.

⁷ That he did not visit Agbatana is clear from the errors into which he falls (Matzat, 462—464).

⁸ Probably from Samos, Hildebrandt, *op. cit.* 53.

⁹ Hildebrandt, 41—52.

and his knowledge of Sicily renders it extremely probable that he visited that island¹.

It is impossible to fix with any accuracy the dates of these various journeys. His travels in Asia would naturally be undertaken from Halicarnassus, and would thus fall in the earlier part of his life when, as a subject of the King, he would have special facilities for visiting the different parts of the empire. His travels in the Pontus would also have been accomplished before he left for the West. When Herodotus visited Egypt he found it in the undisturbed possession of the Persians (II. 30, 98, 99), consequently his visit must have been after 454². It follows also from III. 12 that it was a considerable time after the battle of Papremis 459³.

The results of his travels he has given to the world in his history. This is grouped round the central idea of the struggle between the East and the West, which begins in mythical times and culminates in the invasion of Xerxes and his overthrow. After briefly touching on the mythical struggles between Greece and Asia (I. 1—5), he passes on to historic times. Croesus was the first of the barbarians who had made Greeks tributary to him, and so Herodotus gives the history of the dynasty of Croesus and his overthrow by the Persians (I. 6—94). This leads him on to an account of the rise of

¹ For the literature for and against a visit to Sicily see Hildebrandt, 51.

² Perhaps after 449, since Amyrtaeus maintained himself in the marshes till that year; cf. II. 92 ff. 140, III. 15, Busolt, *Gr. Gesch.* II. 92.

³ He compares the skulls of Egyptians and Persians who fell in that battle; now in the climate of Egypt it takes some time for the flesh to decay completely. From II. 13 Gutschmidt (*Philol.* x. 669 ff. sq.) inferred that Hdt.'s visit must have been about 450 B.C., cf. Wiedemann, *Herodots zweites Buch*, p. 4.

the Persian empire. Beginning with the revolt of the Medes from the Assyrians he first gives some account of the Median empire (cc. 26—107), and then goes on to relate the birth of Cyrus and his miraculous preservation, and the overthrow of the Median power by him (cc. 108—130). Thereupon follows a digression on the manners and customs of the Persians (132—140). Cc. 141—176 contain an account of the subjugation of the Ionians and other peoples of Asia Minor by Harpagus, general of Cyrus, with digressions on the Greek cities of Asia Minor (142—151), the Carians (171), the Caunians (172), and the Lycians (173). This is followed by an account of Cyrus' conquest of Babylon (178—200), with digressions on Babylon and Babylonia and the manners and customs of the inhabitants (178—187, 192—200). Then comes Cyrus' expedition against the Massagetae and his death, with geographical disquisitions (201—214), followed by an account of the manners and customs of the Massagetae (215—end). The conquest of Egypt by Cambyzes gives occasion for an account of that country which occupies Book II. Book III. opens with a narrative of Cambyzes' conquest (1—16), which is followed by an account of his designs against other peoples of Africa (17—26). Cc. 26—39 narrate various other acts of Cambyzes. In cc. 39—60 he digresses to the contemporary history of Samos and its despot Polycrates, which leads to an account of Periander, despot of Corinth (48—53). Then comes an account of the uprising of the false Smerdis, and the death of Cambyzes (61—66), the reign of Smerdis, his overthrow, and the succession of Darius (67—87), Darius' arrangement of his kingdom, and the tribute paid to him (88—97), the country and customs of the Indians (98—106), and of the Arabians and other peoples (107—117). At 120 Herodotus returns to Polycrates and relates his death (120—128). Then comes the further history of Darius' reign, the subjugation of Samos (139—149), the

revolt of Babylon and its subjugation (150—end). Book iv. treats of Darius' expedition against the Scythians (1—4, 83—144) with a digression on the Scythians (5—82). Cc. 145—167, 200—205 contain an account of Cyrene with a digression on Libya (168—199). With Book v. Herodotus begins the more immediate subject of his history—the Persian wars. The book opens with an account of Persian operations in Thrace and Macedonia (cc. 1—23), with a digression on the Thracians (3—10). In cc. 23—36 are related the causes which led up to the Ionic revolt. This is followed by an account of the revolt itself and its suppression (37—vi. 32), into which are interwoven a number of digressions—on the Spartan king Anaxandrides and his sons (39—48), on the royal road to Susa (52—54), and on the history of Athens (55—96). Book vi. 33—47 continue the narration of the further operations of the Persians against the Greeks down to the overthrow of Mardonius, with a digression on Miltiades and his successors in the Chersonesus (34—41). Cc. 48—92 relate further attempts of Darius on Greek freedom, and the consequent quarrels of the Greeks themselves, with various digressions on Spartan history. Cc. 93—120 contain an account of the first invasion of Greece by the Persians. This is followed (121—131) by a defence of the Alcmaeonidae and an account of the family. Then comes an account of the fall of Miltiades (132—136). The book closes with a relation of the expulsion of the Pelasgians from Attica, their migration to Lemnos, and their subjugation by the Athenians. Books vii.—ix. form the crowning point of the whole, treating of the great invasion of Xerxes and his overthrow. In these the digressions are much fewer,—on Sicilian affairs (vii. 153—167), the Athamantidae in Alos (197), Hermotimus and his revenge (viii. 104—106), the origin of the Macedonian royal house (137—139), on the prophet Evenius (ix. 93, 94).

With regard to the composition of the histories of Herodotus various conflicting theories have been put forward. The chief points in dispute are, (1) whether Herodotus published first several parts of his history separately, and afterwards worked them up into a complete whole, (2) whether books VII.—IX. were written before the rest of the work, (3) whether the history is finished, or whether Herodotus intended to carry it further. The chief supporter of the so-called *λόγοι* theory is Bauer¹, who has tried to shew that Herodotus at first composed a number of independent histories (*λόγοι*) as *Αιγύπτιοι λόγοι*, *Λιβυκοὶ λόγοι*, *Περσικοὶ λόγοι*, *Σκυθικοὶ λόγοι*, *Λύδιοι λόγοι*. The question here is one of degree. No one will be inclined to deny that when Herodotus set about the completion of his history, he had probably already worked up different portions of the material separately, or that, especially in the first four books, the greater episodes might be treated as independent *λόγοι*. But that by no means proves that these parts were composed singly without regard to their union as a whole, or that they were published in a separate form. Ammer has shewn that there is so extensive a series of cross references between the different parts, one part being so necessary for the understanding of another, that if Bauer's hypothesis were true, the final edition would have involved not merely a piecing together but a new revision of the material. No more can Schöll's² theory be established

¹ *Die Entstehung des herodotischen Geschichtswerkes*, Vienna, 1878. For the other literature see Ammer, *Ueber die Reihenfolge und Zeit der Abfassung des herodotischen Geschichtswerkes* (Progr. Straubing, 1882, p. 3), Busolt, *Griech. Gesch.* II. 94.

² *Philologus*, IX. 193 sqq.: against him Weil, *Revue Critique*, 1878, p. 26 sq., Cwilinski *Zeitschrift f. österr. Gymnas.* XXXII. 273 sq., Bachof, *Quaestiuncula Herodotea* (Progr. Eisenach, 1880). This hypothesis might seem to be supported by the public recitation at Athens, since the history of the Persian

that the history of the second Persian war was composed first. In the absence then of any decisive evidence to the contrary it may be assumed that Herodotus wrote his history in the same order in which it has come down to us. The further question might be raised whether there is any evidence to determine the date of composition of the different parts. The question has been carefully worked out by Kirchhoff¹, who, from the internal evidence of the history together with the reference to it in the *Antigone* of Sophocles, arrives at the conclusion that books I.—III. 119 were composed by Herodotus between 446—443 during his first stay in Athens. At Thurii for some unknown reason he did not resume the work till towards the end of his stay there, when he completed the third book, and wrote the fourth. He returned to Athens about the beginning of the Peloponnesian war and between 431/30 and 428/7 carried the work as far as we have it. Several points in this theory are very doubtful. The passage in the *Antigone* is regarded by most as spurious, and the expulsion of that removes the most cogent argument that the earlier books were written at Athens. Against that also is the fact that in the first books too there are undoubted references to lower Italy². The last part of book III. as well as book

wars would be the part that would most please an Athenian audience; but the date of that recitation is too uncertain to prove anything, and besides there is nothing to shew that what Herodotus read was part of the history that we possess. He may simply have selected from the material he had collected some things that would be of interest to his hearers. (Ammer *op. cit.* 48.)

¹ *Ueber die Entstehungszeit des herodotischen Geschichtswerkes* (Reprint Berlin, 1872). For a discussion of the theory see *Journal of Philology*, xv. 86 sq.

² I. 94, 145, 167; cf. further II. 177 where speaking of a law of Solon's he says *τῶ ἔκλειναι* (i.e. the Athenians) *ἐς αἰεὶ χρεώματα*.

iv. bear certain traces of being written in Thuri¹. The first four books then seem to have been written in Thuri. Whether book v. was written in Athens is uncertain, as it is not clear that v. 77 refers to the Propylaea of Mnesicles. Another much-disputed point is whether his work is finished or whether he had intended to carry it on farther. Gomperz² (*Sitzungsbericht der Wiener Akademie* CIII.) argues that Herodotus did not intend to carry his work farther, that with the fall of Sestos and the defeat of Xerxes his task was finished, that he could not have gone on without being forced to relate the dissensions that arose among the Greeks, and that the words ἀρχεῖν εἰλοντο λυπρὴν οἰκέοντες μᾶλλον ἢ πεδιάδα...δουλεύειν form a fitting conclusion. On the other hand one might expect the history to be carried on to some more decisive turning point than the capture of Sestos, and an unfulfilled promise of a story which he says he will relate ἐν τοῖσι ὕπισθε λόγοισι (vii. 213) implies that when he wrote these words he meant to carry his history farther. In any case he cannot have intended to carry it on very far, as in referring to events of the Pentekontaeteia and even of the transference of the command at sea to the Athenians, he uses such expressions as ταῦτα μὲν ἐγένετο ὕστερον without remarking according to his usual custom that he will relate them elsewhere³.

A further question arises in connexion with the Ἀσσύριοι λόγοι. In i. 184 he promises an account of the Assyrian kings ἐν τοῖσι Ἀσσυρίοισι λόγοισι, and his history contains no Ἀσσύριοι λόγοι. It has been supposed

The one or two references to Athens (i. 98, ii. 7) are easily intelligible in an Athenian colony.

¹ iii. 129—139, iv. 99.

² Against Gomperz, Kirchoff, *Sitzungsbericht der Berliner Akademie* 1885, 301 sq., and against him Meyer, *Rhein. Mus.* XLII. 146—8.

³ Meyer, *l.c.*

that Herodotus published this as a separate work, but Kirchhoff (*Die Entstehungszeit* 4) has shewn how little support there is for this. His own explanation is not more convincing, that Herodotus, owing to an interruption in his work, forgot his promise. It is much more probable that Herodotus, when he wrote those words, did intend to bring in an Assyrian episode, but that he found no suitable place for it, and that the words remained uncanceled because he did not give a final revision to his work.

Herodotus' predecessors in the field of history are generally classed together under the common name of *λογογράφοι*¹. Following in the footsteps of the genealogical Epos², they made it their chief task to set forth in prose the mythical material to hand. They composed histories, some of Greeks, others of barbarians, by cities and nations, without connecting them with one another, their common aim being to put on record the traditions of the several cities and peoples without adding to and without taking from them³. They dealt chiefly with the founda-

¹ As *λόγος λόγος* are used in the sense of *history*, so Thucydides uses *λογογράφος* in the meaning of *historian* in the passage where he proudly contrasts his work with that of his predecessors (including Herodotus), i. 21 *οὔτε ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον*. Afterwards it took the meaning of writer of judicial speeches—its usual signification in Attic. Its application as a class name to the early Greek historians has no justification in the meaning of the word, but may be retained for the sake of convenience (cf. Lipsius, *Quaestiones Logographicae* 16, Leipzig, *Index Lect.* 1885).

² Strabo i. 18 *πρώτιστα ἡ ποιητικὴ κατασκευὴ παρῆλθεν ἐς τὸ μέσον καὶ εὐδοκίμησεν· εἴτα ἐκείνην μιμούμενοι, λύσαντες τὸ μέτρον, τᾶλλα δὲ φυλάξαντες τὰ ποιητικά, συνέγραψαν οἱ περὶ Κάδμον καὶ Φερεκύδη καὶ Ἑκαταίων*.

³ Dionys. Halicar. *De Thuc. iud.* c. 5, who thus characterises

tions of cities (*κτίσεις*) and the genealogies of ruling families (*γενεαλογίαι*), while their *περιηγήσεις* were descriptions of various lands with passages from their history. Most of them are mere names. Among the older logographi are Cadmus of Miletus¹; Acusilaus of Argos (circ. 500), who wrote *γενεαλογίαι* of a mythical nature in which he is said to have employed and corrected Hesiod; Hecataeus of Miletus (in the time of the Persian wars), the most important of the logographi, who wrote *γενεαλογίαι* and a *περιήγησις* or *περίοδος γῆς*, a geographical

them and Herodotus—οὔτοι (*sc.* the logographi) προαίρῃσι τε ὁμοίᾳ ἐχρήσαντο περὶ τὴν ἐκλογὴν τῶν ὑποθέσεων, καὶ δυνάμει οὐ πολὺ τι διαφερούσας ἔσχον ἀλλήλων· οἱ μὲν τὰς Ἑλληνικὰς ἀναγράφοντες ἱστορίας, οἱ δὲ τὰς βαρβαρικὰς· καὶ αὐτὰς δὲ ταύτας οὐ συνάπτοντες ἀλλήλους, ἀλλὰ κατ' ἔθνη καὶ κατὰ πόλεις διαίρουντες καὶ χωρὶς ἀλλήλων ἐκφέροντες, ἕνα καὶ τὸν αὐτὸν φυλάττοντες σκοπόν, ὅσαι διεσώζοντο παρὰ τοῖς ἐπιχωρίοις μῆμαι κατὰ ἔθνη τε καὶ κατὰ πόλεις, εἴτ' ἐν ἱεροῖς εἴτ' ἐν βεβήλοις ἀποκείμενα γραφαί, ταύτας εἰς τὴν κοινὴν ἀπάντων γνῶσιν ἐξενεγκύν, ὡς παρὲλαβον, μήτε προστιθέντες αὐταῖς τι μήτ' ἀφαιρούντες· ἐν αἷς καὶ μύθοι τινας ἐνήσαν ὑπὸ τοῦ πολλοῦ πεπιστευμένοι χρόνου καὶ θεατρικαί τινας περιπέτειαι πολὺ τὸ ἡλίθιον ἔχειν τοῖς νῦν δοκοῦσαι. λέξω τε ὡς ἐπὶ τὸ πολὺ τὴν αὐτὴν ἅπαντες ἐπετῆδυσαν, ὅσαι τοῖς αὐτοῖς προελοντο τῶν διαλέκτων χαρακτήρας, τὴν σαφῆ καὶ κοινὴν καὶ καθαράν καὶ σύντομον καὶ τοῖς πράγμασι προσφυῆ καὶ μηδεμίαν σκευωρίαν ἐπιφαινονσαν τεχνικὴν· ἐπιτρέχει μόντοι τίς ὥρα τοῖς ἔργοις αὐτῶν, καὶ χάρες τοῖς μὲν πλείων, τοῖς δ' ἐλάττων· δι' ἣν ἔτι μένουσιν αὐτῶν αἱ γραφαί. ὁ δ' Ἀλικαρνασσεὺς Ἡρόδοτος—τὴν τε πραγματικὴν προαίρεσιν ἐπὶ τὸ μείζον ἐξήνεγκε καὶ λαμπρότερον, οὔτε πόλεως μίᾳς οὔτ' ἔθνους ἐνὸς ἱστορίαν προελόμενος ἀναγράφει, πολλὰς δὲ καὶ διαφόρους πράξεις ἐκ τε τῆς Εὐρώπης ἔκ τε τῆς Ἀσίας εἰς μίαν περικραφὴν πραγματείας ἀγαγεῖν.—καὶ τῇ λέξει προσπέδωκε τὰς παραληφθείσας ὑπὸ τῶν πρὸ αὐτοῦ συγγραφέων ἀρετάς.

¹ Whose existence, however, has been called in question: cf. Lipsius *op. cit.* 8. Suidas assigns to him a *Κτίσις Μιλήτου* καὶ τῆς ὅλης Ἰωνίας in four books.

work based on his travels¹, with a map (*πίναξ*); Charon of Lampascus (in the time of Artaxerxes I.), who wrote in four books the annals of his native city (*ἔθροι Λαμψακηνῶν*) and a *Περσικά* in two books²; Eugeon of Samos author of *ἔθροι Σαμιακοί*, Dionysius of Miletus who wrote a *Περσικά*, and others. Among the younger logographi who flourished before the Peloponnesian war are Xanthus of Lydia (wrote under Artaxerxes 465—426), who was the author of a history of Lydia (*Λυδιακά*) in four books, Pherecydes of Athens³ (about middle of 5th century), whose work in ten books, called sometimes *Ἱστορίαι*, sometimes *Γενεαλογίαι* or *Αὐτόχθονες*, treated of the pedigrees of gods and noble families, much attention being paid to Athenian antiquities, Hellanicus of Mitylene (a contemporary of Herodotus), the author of numerous works partly of a genealogical nature as the *Φορωνίς* (dealing with Argos), *Ἀσωπίς* (Boeotia), *Δευκαλιωνεία*, *Ἀτλαντίς*, partly histories of Greeks and barbarians as the *Ἀτθίς*, *Τρωικά*, *Περσικά*.

Herodotus was well acquainted with the older poets. Of the Epic poets he refers to Homer⁴, Hesiod⁵, with Musaeus⁶, Bacis⁷, Olen⁸, and Aristeas⁹ of Proconnesus. Of the lyric poets he men-

Sources of
Herodotus.

¹ The genuineness of the divisions on Egypt and Asia has been called in question but without reason, Diels, *Hermes* xiii. 411 sqq.

² There are also ascribed to him *Κτρίσεις* and *Ἑλληνικά*.

³ He is sometimes said to have been a native of Leros, but there seem to have been three persons of the name of Pherecydes, one of Athens, another of Leros, the third of Syros (Lipsius, *op. cit.* 17 sq.).

⁴ ii. 23, 53, 116; iv. 29, 32, v. 17; vii. 161.

⁵ ii. 53; iv. 32.

⁶ vii. 6; viii. 96; ix. 43.

⁷ vii. 6; viii. 20, 77, 96; ix. 43.

⁸ iv. 35.

⁹ iv. 13.

tions Archilochus¹, Sappho², Alcaeus³, Solon⁴, Anacreon⁵, Simonides of Chios⁶, Pindar⁷; further, Aesop⁸, Lysistratus⁹, Aeschylus¹⁰, Phrynichus¹¹. It is in itself probable that he should have been further acquainted with the earlier historians, but to what extent he used them is much disputed¹², and the scantiness of their remains does not permit of a certain answer. It appears that he used Hecataeus even when he does not mention him by name¹³, and, if that is so, it is *a priori* possible that he may have borrowed from others in the same way. It has been inferred that he was unacquainted with Xanthus of Lydia and Charon of Lampsacus¹⁴, and he and Hellanicus seem to have been mutually independent. But while in some points he may have derived information from his predecessors or from official documents and monuments with their inscriptions¹⁵, these sources had not the same value for him as they would have for a modern historian; he

¹ I. 12.² II. 135.³ V. 95.⁴ V. 113.⁵ III. 121.⁶ V. 102; VII. 228.⁷ III. 88.⁸ II. 134.⁹ VIII. 96.¹⁰ II. 156.¹¹ VI. 21.

¹² As representing the two extremes may be mentioned Heil, *Logographis qui dicuntur num Herodotus usus esse videatur*, Diss. Marburg, 1885, and Panofsky, *De fontibus Herodoti*.

¹³ Thus in II. 70, 71, 73 the description of the phoenix, of the hippopotamus, and of the mode of hunting the crocodile, were taken from Hecataeus, and it is probable that he was his authority for many events connected with the Ionic revolt. Diels has shown (*Hermes* XXII. 429) that such a treatment of one writer by another did not in antiquity imply any literary dishonesty, cf. Wiedemann, *Herodots zweites Buch*, p. 23.

¹⁴ This has been inferred from the discrepancies between Xanthus and Herodotus, and for Charon of Lampsacus, among other things from Herodotus' ignorance of the meaning of the saying of Croesus VI. 37.

¹⁵ Cf. IV. 88; V. 59, 60; VII. 228 and *Rhein. Mus.* XXVII. 234.

preferred to draw from the living fount of oral tradition, shewing no perception of the necessary shortcomings of such a record. Above all is this true of his account of the Persian wars¹.

In discussing the credibility of Herodotus it is necessary to distinguish between the trustworthiness of the historian himself and the trustworthiness

^{The credibility of Herodotus.} of his authorities. As to the former, there

is no occasion for doubting his personal good faith, or for disbelieving his assertion that he reproduced faithfully what he heard², all the less so that he often gives two or more versions of the same story or repeats what he looks upon as incredible. He exercises no scientific criticism of his authorities, and, unlike his great successor, shews no insight into the weaknesses of oral tradition³. But while we may believe that Herodotus repeated what he heard, it is impossible to have the same confidence in his authorities. With regard to foreign countries modern research has shewn that he has been led into many mistakes by ignorant or malicious informants, and in Greece itself the history of so recent an

¹ See especially Nitzsch, *Ueber Herodots Quellen für die Geschichte der Perserkriege*, Rhein. Mus. xxvii. 226—268; Wecklein, *Ueber die Tradition der Perserkriege*, *Sitzungsbericht der Bayerischen Akademie* 1876, 240—314.

² Cf. the well-known passage, vii. 152 ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα, πελθεσθαι γὰρ μὲν οὐ παντάπασιν ὀφείλω, καὶ μοι τοῦτο τὸ ἔπος ἔχεται εἰς πάντα τὸν λόγον, further, ii. 123 ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω, iii. 9 οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἰρηται· δεῖ δὲ καὶ τὸν ἔσσαν πιθανόν, ἐπεὶ γὰρ δὴ λέγεται, ῥηθῆναι, iv. 195, v. 45, and contrast Hecataeus, Fr. 332 τάδε γράφω ὥς μοι ἀληθέα δοκεῖ εἶναι· οἱ γὰρ Ἕλλήνων λόγοι πολλοὶ τε καὶ γελοῖοι, ὥς ἐμοὶ φαίνονται, εἰσίν.

³ It was doubtless Herodotus whom Thucydides had chiefly in view when he wrote (i. 20) οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτόιμα μᾶλλον τρέπονται.

event as the Persian wars had been obscured and distorted by various influences¹, such as the popular view which looked upon the overthrow of the Persians as due to the special intervention of the gods, and the Greek imagination which adorned the story with signs and wonders and oracles for the most part *vaticinia post eventum*, even altering dates to bring natural phenomena into significant connexion with events², the natural desire to magnify Greek achievements and to conceal what was to their discredit, the party hatred within the individual states and the enmities between the various cities. Further, the popular imagination reveals itself in the numerous anecdotes which give a vividness to the tale. Herodotus plainly shews his admiration for Athens and especially for Pericles and the Alcmaeonidae. This influence shews itself in many ways. In the history of the Persian wars the Athenians alone fall into no errors and escape without blame, and the stories to the discredit of the Corinthians and Thebans (vii. 233, viii. 5, 94, ix. 52, 69) come from the same source. The influence of the Periclean circle is seen in his unfavourable opinion of Themistocles, whom he disparages as much as possible. In these cases Herodotus represents the Athenian traditions and those of the house of Pericles.

Herodotus was a man of deep religious feeling, which led him to treat with reverence the religious mysteries of

¹ Cf. Wecklein, *op. cit.*

² Thus the solar eclipse of B.C. 478 is made to coincide with the departure of Xerxes from Sardis, 480 (Hdt. vii. 37). For another instance of this see vi. 98 note. In this respect Herodotus quite shared the popular belief, and in some instances his religious and ethical view of the world may have biassed his judgment, as in his account of the fate of Miltiades (vi. 134), where he prefers the mysterious account of the Parians themselves to the intelligible common Greek version preserved by Ephorus.

barbarians as well as Greeks. With regard to the popular beliefs he may be said to stand midway between the simple belief of earlier times shared by the mass of the people of his own time and the scepticism prevalent in the cultured circles of Periclean Athens. In this respect he stands in somewhat the same relation to Thucydides¹ as Sophocles stands to Euripides. Neither Herodotus nor Sophocles had in their youth fallen deeply under the influence of the new culture. He does not expressly deny the many gods of the multitude, but he looks upon the popular ideas about the birth of the gods, their forms and attributes, as the product of poetic fancy², he derives many of their names and cults from Egypt³, he contrasts unfavourably their worship of images and their anthropomorphic notions of their gods with the purer beliefs and usages of the Persians⁴. He himself believes in a divine power (*θεός, τὸ θεῖον, δαίμων, τὸ δαιμόνιον*) which guides and orders the universe and which brings sure retribution (*τίσις*) upon the transgressor; in his anger the innocent often suffers with the guilty⁵. In the affairs of men this belief appears as a sort

¹ The difference in the points of view of Herodotus and Thucydides is perhaps best illustrated by their attitude to oracles. Herodotus pays great respect to them and quotes them frequently, Thucydides refers to them but seldom and treats them for the most part with quiet contempt, cf. v. 26 *εὐρήσει τις—τοῖς ἀπὸ χρησμῶν τι ἰσχυρισμένους μόνον δὴ τοῦτο* (i.e. that the war would last twenty-seven years) *ἐχρῶς ξυμβάν*, II. 54. But Herodotus is not altogether free from the rationalising spirit, cf. VII. 129.

² II. 53 οὗτοι δὲ (sc. Ἡσίοδος καὶ Ὀμηρος) *εἰσι οἱ ποιήσαντες θεογονίην Ἑλληνικήν καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες καὶ τιμὰς τε καὶ τέχνας διελόντες καὶ εἶδεα αὐτῶν σημήναντες*.

³ II. 4, 49 sq., 53, 57, 156; VII. 189.

⁴ I. 181.

⁵ Cf. II. 120.

of fatalism; no man can escape from his appointed fate¹. In common with many of his countrymen² he takes a gloomy view of human life³. He also shares in the common Greek belief⁴ of the envy of the gods. "God cutteth down all that is preeminent, God suffereth none but himself to be proud⁵." Excessive good fortune, even when accompanied by no sin, is sure to end in calamity⁶. Of his fondness for signs and wonders we have already spoken.

The charm of Herodotus' style met with wide admiration in antiquity. Dionysius of Halicarnassus praises its charm and persuasiveness, its natural and unaffected grace⁷. Athenaeus⁸ calls him the honey-voiced (*μελίγηρως*). Cicero⁹ compares him to a peacefully flowing stream. He is reckoned as belonging to the middle style (*μέσος χαρακτήρ*) as opposed to the *ύψηλός* and the *ισχνός*¹⁰. He is said to excel *ἐν τοῖς ἡθικοῖς*

His style.

¹ Usually expressed by *χρῆν* or *ἔδει*, i. 8, 120; ii. 161; iv. 79; v. 83, 92; vi. 64; viii. 53.

² Cf. Simonides *Fr.* 32, 89, *Pind. Pyth.* viii. 95, *Soph. O. C.* 1225 sq.

³ Cf. especially vii. 46, i. 32.

⁴ *παλαίφατος ἐν βροτοῖς γέρων λόγος*, *Aesch. Ag.* 750.

⁵ vii. 10 E.

⁶ Exemplified in the story of Polycrates iii. 40.

⁷ *Epist. ad Cn. Pomp.* 8 *ἡδονὴν δὲ καὶ πειθῶ καὶ τέρψιν καὶ τὰς ὁμοιογενεῖς ἀρετὰς εἰσφέρειται μακρῶ Θουκυδίδου κρείττωας Ἡρόδοτος: de Thucyd.* 23 *παρεσκεύακεν* (*Ἡρόδοτος*) *τῇ κρατίστῃ ποιήσει τὴν περὶ φράσιν ὁμοίαν γενέσθαι πειθοῦς τε καὶ χαρίτων καὶ τῆς εἰς ἄκρον ἡκούσης ἀρετῆς ἔνεκα.*

⁸ 71 E.

⁹ *Orator* 12 *sine ullis salebris quasi sedatus amnis fluit. Cf. Quintil. (Inst. orat.* ix. 4. 18), *In Herodoto vero cum omnia, ut ego quidam sentio, leniter fluunt, tum ipsa διὰλεκτος habet eam incunditatem ut latentes etiam numeros complexa videatur: x. 1. 73.*

¹⁰ *Marcellus, Vit. Thuc.* 40, *Dionys. Hal. de comp. verb.* 24.

as Thucydides does *ἐν τοῖς παθητικοῖς*¹. But Herodotus also sometimes reveals his power in the latter too, as in the story of the wife of Intaphernes, of Psammenitus (III. 14), of Lycophron son of Periander (III. 50—53). As the clauses of his sentences are simply co-ordinated with one another, not wrought up into cunningly constructed periods, he is considered a master of the *λέξεις εἰρομένη*² as opposed to the *λέξεις κατεστραμμένη* or periodic structure. In this he imitates his predecessors, though an examination of their fragments shews an advance as compared with them. As has been remarked, this simple style with its resumptions (*ἐπαναλήψεις*) and natural anacolutha gives the work the character rather of a charming conversation than of a set composition, and to this conversational style belong the many expressions borrowed from the language of everyday life.

The history at once became famous. He is tacitly censured by Thucydides. Sophocles³ sometimes alludes to him, as does also Euripides⁴; and Aristophanes⁵ parodies several of his stories. Ctesias composed his Persian history as an attack upon Herodotus. Ephorus wrote a history of the Persian wars based on Herodotus which seems for the most part to have superseded him with the reading public. At Alexandria he seems to have been comparatively neglected. Under the Roman Empire the reaction against

¹ Dionys. Hal. *Ep. ad Cn. Pomp.* 3. 6 *Θουκυδίδης τὰ πάθη δηλώσαι κρείττων, Ἡρόδοτος δὲ τὰ γ' ἤθη παραστήσαι δυνάστερος—τὸ μὲν Ἡροδότου κάλλος ἱλαρὸν ἐστὶ, φοβερὸν δὲ τὸ Θουκυδίδου.*

² Arist. *Rhet.* III. 9.

³ Cf. Soph. *El.* 417, Hdt. I. 108, O. C. 337 with II. 35.

⁴ Cf. Eur. *Fr.* 452 with Hdt. V. 4. Wehrmann, *De Herodoti codicis Romani auctoritate* 21.

⁵ Arist. *Av.* 532, 1124 (Hdt. I. 179), 1130 (II. 27), 1142 (II. 130), 488 (VII. 14).

a forced and artificial style brought him into esteem again, and he was much read and imitated.

THE DIALECT.

With the exception of some Epic words and phrases¹ such as *αὶ γὰρ* I. 27, *ἦ κε* VII. 159, used for special effect, and some Doric proper names and technical terms as *Ἄγυς*, *Θήρας*, *γαμόροι*, the dialect of Herodotus must be regarded as Ionic. Ionic was the official language of his native city, Miletus that centre of early Greek culture was Ionic, and in the hands of the poets and *λογογράφοι* Ionic had become a literary dialect. Within the twelve Ionic states of Asia Minor Herodotus distinguishes four varieties (*τρόποι* I. 142). In the matter of inflexion the inscriptions shew no such diversity as would justify Herodotus' judgment, hence Bechtel (*Ion. Inscr.* 137 sq.) rightly argues that the difference must have lain in the vocabulary, the vulgar speech in some cases borrowing much from the

¹ The influence of Epic poetry reveals itself furthermore in many turns of expression. At the same time great caution must be exercised in putting down a word as Homeric because it is found in Homer as well as in Herodotus. In many cases it can be shewn that these words formed part of the ordinary Ionic vocabulary, e.g. *ἀτρεκής* (Democr. *Phys. Fr.* 1), *δαρείσθαι* (Democr. *Fr.* 71, *δεδάσθαι* Diogen. *Apoll. Fr.* 7), *δίζημαι* (Democr. *Fr.* 10, 20, Heracl. 8, 81), *ἐλπομαι* (Heracl. *Fr.* 7, 63), *ἐρθεῖν* (Democr. *Fr.* 101, 106, 118, 135, 203, also *inscr.*), *τελεος* (Democr. *Fr.* 21). Such a phrase as *ἐν χειρῶν νόμῳ* is also found on *inscr.*, I. I. 240. 26. Among Attic writers the dialect of tragedy approaches to that of Hdt., since it was in Ionia that the Iambic metre which forms the dialogue of Tragedy took its rise (Wilamowitz von Möllendorf, *Phil. Untersuch.* VII. 310 sq.). Another but less likely explanation will be found in Rutherford, *New Phrynichus* 3 sqq., who gives a list of words common to both.

language of the pre-Hellenic inhabitants: compare the pure Ionic of Semonides of Amorgos with the mixture of Ionic and Lydian in the fragments of Hipponax of Ephesus. In the absence of evidence it is impossible to say to which of these varieties the language of Herodotus most nearly approached. As Miletus was the centre of Ionic culture, Wilamowitz von Möllendorf (*Zeitschrift f. Gymnasialwesen*, xxxi. 645) decides in favour of the dialect spoken there¹. The ancient grammarians distinguished the Ionic of Herodotus as *ποικίλη* from the *ἄκρως ἰδὲς* of Hecataeus. From the scanty fragments of the latter writer it is impossible to discover how far this is justified: in any case the difference seems to have lain in the vocabulary not in the inflexions (Bredow, 6 sq.).

Of the other Greek dialects Ionic approaches most nearly to Attic. Attic and Ionic form a group by themselves, their most distinctive feature being the change of a common Greek *ā* to *η*, e.g. *μήτηρ* = *μάτηρ*. Within themselves, apart from vocabulary, they differ chiefly in their different treatment of concurrent vowels.

In the following account of the dialect regard has been had also to the Ionic inscriptions and to the fragments of the Ionic poets, which in many points correct and supplement the testimony of the mss. of Herodotus. Distinction has been made between (I), cases where the correspondence is a regular one, i.e. brought about by the laws of sound-change, as *σκή* = *σκύ*, (II), where the correspondence is not regular, but is due to some other cause, such as analogy, e.g. *ἔρσην* = *ἄρσην*. Here *ε* does not correspond regularly to *α*, but both come by generalisation from a declension *ἔρσην*, **ἄρσενός*.

¹ In II. 87 Hdt. (ABC) has a nom. *ἀρχιτέρας*, a Milesian form, I. I. 100.

Abbreviations.

BB.=Bezzenbergers *Beiträge zur Kunde der Indo-Germanischen Sprachen*.

Bredow=Bredow, *De dialecto Herodotea*.

Br².=Brugmann, *Griechische Grammatik*, second edition.

Br. VG.=Brugmann, *Grundriss d. vergl. Gramm. der Idg. Sprachen*.

Curt. Stud.=*Studien zur griechischen und lateinischen Grammatik*, herausgegeben von Georg Curtius.

Fritsch=Fritsch, *Zum Vocalismus des Herodotischen Dialektes*.

G.=Giles, *A short Manual of Comparative Philology*.

I. I.=Bechtel, *Die Inschriften des ionischen Dialektes*.

KZ.=Kuhns *Zeitschrift für vergleichende Sprachwissenschaft*.

Meisterhans=Meisterhans, *Grammatik der Attischen Inschriften*, 2nd ed.

Meyer Gr=Gustav Meyer, *Griechische Grammatik*.

Smyth Voc.=Smyth, *The Vowel-system of the Ionic Dialect*.
(Extract from Vol. xx. of the Transactions of the American Philological Association.)

I. THE VOWELS.

1. Ionic α.

I.=Attic α, e.g. πατήρ, ἄγω, μοῦσα.

II. (α)=ε, μέγας, τάμω, τράπω, and in compounds of γῆ, μεσόγαιος, κατάγαιος etc.=Attic -γεως.

The α of μέγας is perhaps due to the influence of μέγα. In τάμω α has either come from the aor. ἔταμον=*ἐτημον (G. § 156), or from a present formation *τανω=*τηνο with μ from the other parts (Br². § 129). τράπω follows the aor. ἔτραπον, when the weak form of the stem is regular (ἔτραπον for *ἐτρπον: τρέπω=ἐφυγον: φεύγω). Ionic -γαιος comes from -γᾶο-ς, Attic -γews from -γᾶος, -γῆος with metathesis of quantity, § 28.

(b)=η, μεσαμβρίη, ἀμφισβατέω (also *I. I.* 113. 18), λάξις, λάξομαι, λάμψομαι, ἐλάμφθην, and sometimes in -a stems, e.g. τόλμα=τόλμη (cf. Br². § 70 c).

μεσ-αμβρίη points to a weaker form of the stem of ἡμαρ, ἡμέρα. In ἀμφισβητέω, ἀμφισβατέω, η : α may represent strong and weak forms of the root (as ῥήγνυμι : ἐρράγην) : λάξις is more regular than λήξις, stems in -τι- having originally a weak grade of vowel: in λάξομαι, where η would be regular, the future having a strong grade of vowel, α comes from the pres. and the aor. The same is the case with λάμψομαι, where the μ also comes from the present: more closely parallel to λάξομαι is the Milesian λάψομαι *I. I.* 100, where μ has not intruded itself. In cases like τόλμα, there is confusion between different ways of forming the fem.

(c)=ο, ἀρρωδέω, ἀρρωδίη.

The origin of the word is obscure.

2. Ionic \bar{a} .

Indo-Germanic and common Greek \bar{a} in Ionic regularly became η. When \bar{a} occurs it is generally the result either (a) of contraction, τιμᾶ, or (b) of compensatory lengthening as πᾶσα = *πᾶντια, θάσων, ἐλάσων = *θάγχιων, *ἐλάγχιων (for *θεγχιων, *ἐλεγχιων with α from pos. and sup., Br. *VG.* II. 1, § 135), φθάνω = *φθανῶ, or (c) the word is of another dialect, e.g. Ἄγεις, Κρᾶθις, Μενέλαος (Doric). In μᾶλλον for *μελιον α is due to μάλα, μάλιστα, and is lengthened to \bar{a} on the analogy of θάσων, ἐλάσων (Osthoff, *Perfect*, 450). There are also some other words where the reason for the \bar{a} is doubtful, such as εἶσω, καρᾶδοκέω, ἰθαγενής, Smyth *Voc.*, 42.

3. Ionic ε.

I. = Attic ε, e.g. ἐγώ, λέγετε.

II. (a) = \bar{a} , ἔρσην, τέσσερες, in εἶπεν, ἔπειπεν, ἔνεκεν, and in inflexion in -as stems γέρας, γέρεος, ὀρέω = ὀράω.

In ἔρσην, ἄρσην (which is also Ionic, *I. I.* 68) an original declension ἔρσην, *ἀρσηνός has been generalized in two different ways. τέσσερες and τέτταρες represent two forms of the

stem *getyer*, *getyr*. The relation of *είπεν*, *ἔπειπεν* to *εἶπα*, *ἔπειπα* is not clear: one might compare *κεν* and *κα* where *κα* (= **κν*) is a weaker form of *κεν*. If *εἶπεκα* = *sem-me-ka* (Osthoff, *Perfect*, 336), *εἶπεκεν* must be due to the analogy of *είπεν*, etc. For *γέρας* and *όρώ* cf. §§ 56 d, 73.

(b) = η, μέν (= μήν), ἔσσω, ἑσώσω.

μέν and μήν are different ablaut forms of the same word. It has been suggested that ἔσσω for ἥσσω is due to the analogy of the opposite κρέσσω. ἔσσω has drawn after itself the verb.

(c) = ο, πεντεκόντερος, τριηκόντερος.

Ionic has kept the form of the root *ερ* (ἐρέσσω). Attic has the ablaut *ο* which is normal in such stems, e.g. λέγω : λόγος.

(d) = αι, Ἀλκμέων, δῖμνεως.

Ἀλκμέων comes not from Ἀλκμαίων, but from *Ἀλκμήων, *Ἀλκμάων (whence in Doric Ἀλκμαν). δῖμνεως comes from *δῖμνηος, *δῖμνᾶϊος, and stands in the same relation to δῖμναιος as -γῆως to -γαιος, § 38.

(e) = ει, κρέσσω, μίζων, ἐς, ἔσω, ἔργω, δέξω, ἔδεξα, δέδεγμα, ἐδέχθην (from δείκνυμι), ἔωθα : in adj. in -εος = Attic -ειος, ἐπιτήδεος, τέλεος, αἴγεος and the like : and in fem. of adj. in -υς, ταχύς ταχεία, βραχύς βραχεία.

κρέσσω and μίζων = *κρετ-ίων, *μεγ-ίων are more original than κρείττων and μείζων. The ει of the latter has been explained as being due to the analogy of χείρων, ἀμείνων. Both *εἰς* and *εἰς* come from *έν-s*, the former originally before words beginning with a consonant (cf. *κεστός* = **κενστός* Meyer *Gr.* p. 296), the latter before words beginning with a vowel. *ἔσω* follows *ἐς*, *ἔργω* = *φέργω*, *εἰργω* = *ἐφέργω* (Hom. *ἐέργω*) with prothetic vowel. *δέξω*, *ἔδεξα*, etc. (on inscr. also pres. *δείκνυμι* I. I. 174, 14) are not etymologically connected with *δείκνυμι*; they come from *√ dek*, Lat. *docere*, while *δείκνυμι* comes from *√ deik*, Lat. *dico*. *ἔωθα* = **fēfωθα* *√ σfηθ* is more original than *εἰωθα* Meyer *Gr.* § 545. For *ἐπιτήδεος* etc. see § 10 b; traces of the original long syllable are found in comp. and sup. *ἐπιτηδέστερος* (not -ώτερος) -ότατος. In *ταχεία βραχεία* it is not clear whether *εἰ* has been lost or whether the fem. has been formed in a

different way, i.e. whether $\beta\rho\alpha\chi\epsilon\alpha = *\beta\rho\alpha\chi\epsilon\acute{\epsilon}\alpha$ or $*\beta\rho\alpha\chi\epsilon\acute{\alpha}$ (KZ. xxx. 404). $\delta\alpha\sigma\epsilon\alpha\nu$ is found on inser. of Miletus (I. I. 100). The Ionic poets have $-\epsilon\acute{\alpha}$ as in Attic, cf. Smyth *Voc.* p. 72.

4. Ionic η .

I. (a) = Attic η = common Greek \bar{a} or $\bar{\eta}$, $\acute{\alpha}\nu\epsilon\theta\eta\kappa\epsilon$, $\mu\eta\eta\mu\alpha$, $\acute{\alpha}\rho\epsilon\tau\acute{\eta}$, $\lambda\acute{\alpha}\theta\rho\eta$, $\theta\epsilon\eta\sigma\alpha\sigma\theta\alpha\iota$.

(b) = \bar{a} , when in Attic \bar{a} has been kept after a vowel or ρ , $\omicron\acute{\iota}\kappa\iota\eta$, $\iota\sigma\chi\upsilon\rho\acute{\eta}$, $\pi\rho\eta\upsilon\varsigma$, $\tau\rho\acute{\iota}\eta\kappa\omicron\nu\tau\alpha$. \bar{a} is preserved in some Doric words $\Upsilon\acute{\alpha}\tau\alpha\iota$, $\Upsilon\omicron\epsilon\acute{\alpha}\tau\alpha\iota$, $\chi\omicron\iota\rho\epsilon\acute{\alpha}\tau\alpha\iota$.

Ionic has thus gone a step beyond Attic in the change of original \bar{a} to η , or as is more likely, Attic has after a vowel or ρ changed again η to \bar{a} (Br². § 10, KZ. xxxi. 289). Some Ionic alphabets such as those of Ceos and Naxos had different symbols for η = original $\bar{\epsilon}$ and η = original \bar{a} .

II. (a) = a , $\delta\iota\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$, $\pi\omicron\lambda\lambda\alpha\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$: $\nu\eta\upsilon\varsigma$, $\gamma\rho\eta\upsilon\varsigma$: $\pi\rho\acute{\upsilon}\mu\eta\nu$, $\pi\rho\acute{\omega}\rho\eta$, $\Sigma\mu\acute{\upsilon}\rho\eta$: in subs. in $-\epsilon\iota\alpha$ (from adj. in $-\eta\varsigma$), e.g. $\acute{\alpha}\delta\epsilon\iota\eta$, $\acute{\alpha}\lambda\eta\theta\epsilon\iota\eta$, $\acute{\alpha}\tau\epsilon\lambda\epsilon\iota\eta$: from $-\eta\nu-$ stems $\iota\epsilon\rho\epsilon\iota\eta$ (but $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$): in nouns in $-\omicron\iota\alpha$ from adj. in $-\omicron\omicron\varsigma$, $\epsilon\upsilon\nu\omicron\iota\eta$, $\pi\rho\omicron\nu\omicron\iota\eta$, $\sigma\upsilon\nu\nu\omicron\iota\eta$ (but $\delta\iota\acute{\alpha}\nu\omicron\iota\alpha$).

The relation of $\delta\iota\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$ to $\delta\iota\pi\lambda\acute{\alpha}\sigma\iota\omicron\varsigma$ is uncertain. In $\gamma\rho\eta\upsilon\varsigma$, $\nu\eta\upsilon\varsigma$, η has been restored from the oblique cases, Idg. $n\acute{a}ms$ having become in Gr. $\nu\acute{\alpha}\upsilon\varsigma$ (cf. G. 181, 4). In the other cases we have to do with different ways of forming the feminine, $-\acute{\alpha}$, $-\bar{\alpha}$, $-\acute{\alpha}$, $-\bar{\alpha}$, cf. Meyer *Gr²*. § 48, Br². § 70 c.

(b) = ω , Μαίητις , Μαμήτης , Ἀμπρακίτης , for $-\acute{\omega}\tau\eta\varsigma$.

5. Ionic $\acute{\iota}$.

(a) = ι , e.g. $\acute{\iota}\epsilon\nu\alpha\iota$, $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$.

(b) = ϵ , before σ + cons. + ι , $\acute{\iota}\sigma\tau\acute{\iota}\eta$, $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\iota\omicron\varsigma$, $\acute{\iota}\sigma\tau\acute{\iota}\acute{\omega}$.

6. Ionic $\bar{\iota}$.

I. (a) = Attic $\bar{\iota}$, $\acute{\iota}\delta\rho\acute{\upsilon}\epsilon\nu$, $\omicron\acute{\iota}\kappa\tau\acute{\iota}\rho\omega$, $\bar{\iota}\lambda\epsilon\omega\varsigma$.

(b) = $\bar{\iota}$, $\tau\acute{\iota}\nu\omega = \tau\acute{\iota}\nu\bar{\omega}$, cf. § 11 b.

(c) = ϵ ? in $\acute{\iota}\rho\acute{\omicron}\varsigma$ and its derivatives $\acute{\iota}\rho\epsilon\acute{\upsilon}\varsigma$, etc. which are found in Ionic as well as $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$, etc.

The mss. of Hdt. have more often *ιερός* than *ιρός*, and *ιερός* is also more common on inscr. That *ι* has arisen by contraction from *ιε* is highly improbable. At the same time Lesbian *ιρος* makes it impossible to derive *ιρός* from **ιερός* a by-form of *ιερός*=**ιερος* (KZ. xxix. 349); for another explanation see *Deutsche Literaturzeitung*, 1890, p. 1538.

II.=εν, *ιθύς*, *ιθύ*, *ιθέως*, *ιθύνω*.

The relation of the Ionic and Attic words is obscure (cf. KZ. xxx. 352).

7. Ionic ο.

(a)=Attic ο, e.g. *θεός*, *ὄμνυμι*, *ὄζω*.

(b)=ω, *ζόη*=ζωή.

8. Ionic ω.

I.=Attic ω, e.g. *ἐγώ*, *ἄλλα*.

II. (a)=ᾶ, ζᾶω.

In ζᾶω we have a different grade of the root ζω, ζη (Attic ζω is for ζῆω ζῆω not ζᾶω whence 3 sing. is ζῆ not ζᾶ), Meyer Gr². § 36.

(b)=ᾶ, *θῶκος*, *θῶσσω*.

ω is ablaut to ᾶ.

(c)=ε, *πλώω*.

πλω is another form of the √ *pleμ*, seen also in Goth. *flōdus*, Eng. *flood*.

(d)=η, *πτώσσω*.

ω and η stand in ablaut relation to one another.

(e)=αυ, *θῶμα*, *τῶμα*, *δια-φώσκω* (but *ὑπόφανσις*).

The relation of ω to αυ in these words is obscure.

(f)=ου, *ῶν*.

The relations of ῶν and οῦν are obscure: ῶν is also Aeolic, Boeotian and Doric.

(g)=οη, see § 42, 2.

9. I. υ=v.

II. $v = \iota$, $\beta\acute{\upsilon}\beta\lambda\omicron\varsigma$, $\beta\acute{\upsilon}\beta\lambda\omega\varsigma$, $\beta\upsilon\beta\lambda\acute{\iota}\omicron\varsigma$, while in earlier Attic $\beta\acute{\iota}\beta\lambda\omicron\varsigma$, etc. prevail. The word is a foreign one.

Diphthongs.

10. $\alpha\iota$, $\omicron\iota$, $\alpha\upsilon$, $\epsilon\upsilon$ = Attic $\alpha\iota$, $\omicron\iota$, $\alpha\upsilon$, $\epsilon\upsilon$.

In the diphthongs $\alpha\iota$, $\epsilon\iota$, $\omicron\iota$, there is a tendency in all Greek dialects to drop the second part of the diphthong before a following vowel. This prevails in early Ionic only to a very limited extent.

(a) $\alpha\iota$. In inscriptions the loss of ι is found only in Chalcidian and Eretrian; there is no well-authenticated instance from Asiatic Ionic (Fritsch 87, 88). The Ionic poets write $\alpha\iota$. In Hdt. the chief variation is in $\alpha\acute{\iota}\epsilon\iota$, $\acute{\alpha}\epsilon\iota$. Inscr. and poets shew that $\alpha\acute{\iota}\epsilon\iota$ is the correct form. $\alpha\acute{\iota}\epsilon\tau\acute{o}\varsigma$ is the form given by the mss., also $\kappa\lambda\alpha\acute{\iota}\omega$, $\kappa\alpha\acute{\iota}\omega$, $\epsilon\lambda\alpha\acute{\iota}\omicron\varsigma$, $\epsilon\lambda\alpha\acute{\iota}\eta$. Proper names in $-\alpha\acute{\epsilon}\upsilon\varsigma$ as Ἰστιάειϋς , Πλαταιεϋς preserve the ι (Φωκαεϋς sometimes appears as Φωκαεύς), as do proper names in $-\alpha\acute{\iota}\eta$, $-\alpha\acute{\iota}\kappa\acute{o}\varsigma$, $-\alpha\acute{\iota}\varsigma$, as Ἀχαιή , Ἀχαικός , Βορτιαίς , Πλαταις . On the other hand $\Theta\eta\beta\alpha\acute{\iota}\varsigma$ is right, since it comes from an $-\acute{\alpha}$ -stem.

(b) $\epsilon\iota$. On inscriptions of the fifth century loss of ι is very rare— $\pi\omicron\theta\sigma\epsilon\alpha\nu$ *I. I.* 156 B 30 (Teos), $\delta\alpha\sigma\acute{\epsilon}\alpha\nu$ 100 (Miletus). On the other hand in adj. in $-\epsilon\iota\omicron\varsigma$ from $-\epsilon\sigma$ -stems in one or two cases the mss. of Hdt. are in favour of $-\epsilon\omicron\varsigma$, $\tau\acute{\epsilon}\lambda\epsilon\omicron\varsigma$ (inscr. $\tau\acute{\epsilon}\lambda\epsilon\iota\omicron\varsigma$), $\acute{\epsilon}\pi\iota\text{-}\tau\eta\delta\epsilon\omicron\varsigma$, but $\acute{\epsilon}\pi\acute{\epsilon}\tau\epsilon\iota\omicron\varsigma$, in $\acute{\iota}\nu\omega\rho\acute{\epsilon}\alpha$ they vary (subs. from $-\epsilon\sigma$ -adj. have regularly $\epsilon\iota$, as $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\eta$). Of adj. from other stems $\eta\mu\acute{o}\nu\epsilon\iota\omicron\varsigma$, $\mu\acute{\eta}\lambda\epsilon\iota\omicron\varsigma$, but $\beta\acute{o}\epsilon\omicron\varsigma$, $\chi\acute{\eta}\rho\epsilon\omicron\varsigma$, Ἀριμᾶσπεος , Ἱππερβόρεος ; in $\acute{\alpha}\lambda\gamma\epsilon\omicron\varsigma$ v. 58 the mss. vary. In these cases Fritsch would write $-\epsilon\iota\omicron\varsigma$. Further in fem. adj. in $-\acute{\epsilon}\alpha$ = $\acute{\epsilon}\acute{\iota}\alpha$, if ι has been actually lost, cf. § 3 *e*.

(c) $\omicron\iota$. On inscr. of fifth century only one instance of the loss of ι (only before an ϵ sound) is found, and that is Eretrian Εὐβοεϋς , *I. I.* 19, 81. On the Asiatic mainland $\omicron\iota$ is metrically short in $\acute{\epsilon}\pi\omicron\acute{\iota}\omicron\lambda\eta\sigma\epsilon$, (Abdera) *I. I.* 162. Examples of the retention of ι are numerous. Of Lyric poets Anacreon has $\acute{\epsilon}\pi\tau\omicron\eta\theta\eta$, $\acute{\alpha}\delta\omicron\acute{\iota}\alpha\delta\omega\tau\omega\varsigma$. In Hdt. $\omicron\iota$ prevails, $\acute{\epsilon}\nu\omicron\iota\eta$, $\pi\rho\omicron\iota\eta$, $\pi\omicron\iota\eta$ (= $\text{*}\pi\omicron\acute{\iota}\alpha$), $\rho\omicron\iota\eta$, $\phi\lambda\omicron\iota\delta\iota\varsigma$, $\acute{\alpha}\mu\omicron\chi\rho\omicron\iota\eta$: in $\sigma\tau\omicron\iota\eta$ (= $\text{*}\sigma\tau\omicron\acute{\iota}\alpha$) the A family of mss. has $\sigma\tau\omicron\acute{\iota}$: for Εὐβοεϋς , etc. the mss. have mostly Εὐβοεϋς ; $\chi\lambda\acute{o}\eta$. In the two last cases Fritsch would prefer Εὐβοεϋς , $\chi\lambda\acute{o}\iota\eta$ (after

χλοιούσθαι, χλοιώδης, but for χλόη cf. Arch. (?) 108, = *χλώη Brugmann *M. U.* 1. 51).

11. Ionic ει.

Here a distinction must be made between (1) the original diphthong ει, and (2) ει due to compensatory lengthening.

1. ει = ει, e.g. πείθω, φείδομαι.

2. (α) = ει, πείσομαι = *πίνθσομαι, ἀγγεῖλαι = *ἀγγέλ-σαι, ἀγγείραι = *ἀγέρσαι, νείμασθαι = *νέμασσαι, εἰμί = *έσμί, εἶναι = *έσναι, χεῖλοι = *χέσλαιοι.

In Attic *έσμέν* as compared with Ionic *ειμέν*, σ has been restored by analogy from the other persons. In Attic *έννυμι* stands for regular *είνυμι*, Hdt. *έπεινυσθαι*. **έσνυμι* was restored from the other parts of the verb, and that in accordance with a later law of sound-change became *έννυμι*, cf. Πελοπόννησος = Πέλοπος νήσος (KZ. xxvii. 589 sq.).

(b) = ε, *είνατος*, *είνεκεν*, *κεινός*, *ξείνος*, *στεινός* : *ελίσσω* : *δειρή*, *είρομαι*, *είρωτάω* : *είριον* : *ένεΐκαι* : *ζειά*.

In Ionic *νf*, *λf*, *ρf* became *ν*, *λ*, *ρ*, with compensatory lengthening of the preceding vowel, in Attic *ν*, *λ*, *ρ* without lengthening. Thus *είνατος*, *ένατος* = **ένfατος*, *είνεκεν* = **σεμfεκα*, § 3, *ξείνος* = *ξένφος* (found on inscr. of Corcyra), etc. ; *ελίσσω* probably = **fel-**φισσω*, Lat. *volvo* ; *δειρή*, *δέρη* = **derfā* ; *είρομαι* probably = **ferfomai*. *είρος* (*είριον*) = **ferfos*, Lat. *vervex* (Br². § 73). The relation of *ένεΐκαι* to *ένέγκαι* is unexplained. In *είρύομαι* *protect*, the origin of the ει is not certain ; perhaps it is prothetic = **έ/ερύομαι* as in *έέργω* = **έ-/έργω*. Ionic *είρέθην* comes from **έ-/ερέθην* while Attic *έρρήθην* comes from **έfρῆθην*. *ζειά* = **ζεfά*, Skr. *γάνγα*.

12. ου.

Here again one must distinguish between (1) the diphthong ου, (2) ου arising from compensation.

1. ου = ου, *σπουδή*.

2. (α) = ου, *βουλή* = **βολνα*.

(b) = ο, *γούνατα*, *μούνος* : *οὔρος* (boundary) : *νοῦσος*. *γούνατα*, *μούνος*, *οὔρος* = **γόνfατα*, **μόnfος*, **οῖρφος* (cf. § 11).

From *δδρν* one would expect *δδρπατος* etc.: in the mss. *δδρπατος* etc. are more frequent, cf. *δδρπ* Arch. 2. So iv. 33, 34 the mss. have *κδρη* where we should expect *κδρη*. If Attic *δλος* is actually identical letter by letter with Skr. *sārvas*, *all*, Ionic *δλος* is very peculiar. *δλος* is also Doric, so that it may well be doubted if *ς* has been regularly lost here. The mss. are in favour of *δρος* mountain, not *δῖρος*: *δρος* is also found in the Ionic poets, Arch. 115, Anacr. 2, 5, Hipp. 35 (*οῦρεσι* Sem. 14), and is the correct form, as *ρ* does not here stand for *ρς* (KZ. xxix. 357). The origin of *ροῦσος* is uncertain; the verb is *ροσέω*. *οῖνομα* is the prevalent form in the mss. of Hdt. (but *οἶνομάω*, *οἶνομαίνω*), but there is no justification for *ον*. *οῖνομα* is doubtless the correct form: *οῖνομα* has arisen from misunderstanding of the crasis *ροῖνομα*, helped by the Homeric *οῖνομα*, where *ο* is lengthened *metri causa*.

Contraction of Vowels.

13. The question of the contraction of vowels is the most difficult problem connected with the dialect of Herodotus. Contemporary and earlier inscriptions and the language of the Ionic poets, even those of the seventh century, exhibit contraction in a much more advanced state than do our manuscripts of Herodotus. Now it is altogether incredible that a form, e.g. *δοκεῖ*, contracted in the literary language of the sixth or seventh centuries should appear uncontracted in the literary language of the fifth century. The necessary conclusion from this is that many uncontracted forms must have been foisted upon Herodotus in later times (cf. Wilamowitz von Möllendorf, *Phil. Untersuch.* vii. 315). The chief cause of this was the confusion of the dialect of Herodotus with that of Homer under the general name of Ionic. Now Homer has to a great extent uncontracted vowels, hence the superstition that the Ionians were lovers of concurrent vowels. The confusion was doubtless helped by the fact that in many cases Ionic had two vowels where the Attic dialect had a single vowel or a diphthong; *δοκέω*, *δοκέομεν* (where the poets

shew that the two vowels were pronounced as a diphthong, and which should probably be written $\delta\kappa\epsilon\hat{\omega}$, $\delta\kappa\epsilon\hat{\omega}\mu\epsilon\nu$), led to $\delta\kappa\acute{\epsilon}\epsilon\iota\varsigma$, $\delta\kappa\acute{\epsilon}\epsilon\iota$, for $\delta\kappa\epsilon\acute{\iota}\varsigma$, $\delta\kappa\epsilon\acute{\iota}$. The contracted forms are to be restored where the evidence of poets and inscriptions demands it. In some ways the evidence of the poets is the more valuable, as inscriptions shew how the words were written, the poets how they were pronounced. In one respect their evidence is defective. A poet only shews how far contraction had proceeded in his own time; it does not follow that a form uncontracted in the seventh or sixth centuries was uncontracted in the fifth.

14. Within the life of the Greek language concurrence of vowels resulted from the loss of ι (y), σ , and ς . The two former disappeared at a very early period, ς survived much longer; hence the contraction of vowels that have come together through the loss of σ and ι is much more complete than where their concurrence is due to the loss of ς . We shall consider first the instances where there is contact of similar vowels and diphthongs, next those where the vowels and diphthongs are dissimilar, taking in order contact of vowels arising from the loss of (1) ι , (2) σ , (3) ς .

Like Vowels.

15. $a + a$.

(1) $αα = \bar{α}$, $κρί\bar{α}$, Sem. Amorg. 24. 1, Hdt. Other nouns in $-α\varsigma$ in Hdt. have neut. pl. in $-εα$, see § 56 d.

(2) in Crasis

$a + a = \bar{α}$, e.g. $τ\acute{\alpha}\lambda\lambda\alpha$, $τ\acute{\alpha}\gamma\acute{\alpha}\lambda\mu\alpha\tau\alpha$, etc.

$αι + α = \bar{α}$, e.g. $κ\acute{\alpha}\pi\omicron\theta\upsilon\mu\acute{\iota}\eta$, $κ\acute{\alpha}\nu\acute{\alpha}\rho\iota\theta\mu\omicron\varsigma$ (poet.), $κ\acute{\alpha}\tau\iota\mu\omicron\varsigma$ (inscr.).

$αι + αι = αι$, $καί\epsilon\tau\acute{o}\varsigma$ (poet.) = $καί\alpha\iota\epsilon\tau\acute{o}\varsigma$.

16. $\epsilon + \epsilon$.

(1) $\epsilon\epsilon\epsilon$, $\epsilon\epsilon\epsilon\iota = \epsilon\iota$, e.g. $\delta\omicron\kappa\epsilon\acute{\iota}\tau\epsilon$, $\acute{\epsilon}\phi\acute{\iota}\lambda\epsilon\acute{\iota}\tau\omicron$, $\delta\omicron\kappa\epsilon\acute{\iota}\varsigma$, $\phi\acute{\iota}\lambda\epsilon\acute{\iota}\nu$.

The poets from the seventh century downwards (examples *BB.* xi. 258) and the inscriptions exhibit the contracted forms, the mss. of Hdt. the uncontracted. In verbs in *-εῖω*, *εε*, *εει* probably became *ει*, cf. *I. I.* 43, *ἐκχεῖν*, *ἀναχέισθω* *Anacr.* 42. mss. of Hdt. and poets have *δεῖ*, on the other hand in ipf. mss. of Hdt. have *ἐδεε*.

(2) *εσε*, *εσει* = *ει*, in liquid futures, *καταναεῖ* Arch. 61. 1, *πιαλεῖ* Hipp. 21 B. mss. of Hdt. have the uncontracted forms. In the 3 sg. plup. active mss. mostly have *-εε* uncontracted, *ει* would naturally be expected and is established by *ῆει* Arch. 89. In pl. of *-εσ-* stems mss. have *-εες*. Here the poets give no help, but analogy suggests that *-εις* is the correct form.

(3) *εῖε*, in *ῥέεθρον* of Hdt.: other evidence fails, but *ῥεῖθρον* is more probable, cf. *κλεινός* = **κλεῖσ-νός*. In nom. pl. of *-εν-* stems mss. give *-εες*, where from analogy *-εις* might be expected; other evidence is wanting.

17. *ε + η*.

(1) *εη*, *εη* = *η*, *η*, *Ἑρμῆς*, *Ἑρμῆ* poet., *Θαλῆς* Milet. 6. cent., Hdt.: *ρόδῆς*, *γαλῆς*, *συκῆν* poet., *κωλῆν* Milet. (*I. I.* 110, about 450 B.C.): *ἀργυρῆ*, *χαλκῆ*, etc. poet., *χρυσῆν* *I. I.* 41: *δοκῆ*, *γαμῆ* poet., *ποιῆ*, *ποιῆται* inscr. 5. cent., *ἐπικαλῆ* (before 454 B.C.). Some proper names are uncontracted, *Τεγέη*, *Θυρέη*.

The mss. of Hdt. give *Ἑρμῆς* and *Θαλῆς*, but oftener *Βορέης* than *Βορῆς*, also *Ἀριστέης*, *Πυθέης*. In subs. and adj. in *-εη* the mss. have mostly uncontracted forms, and similarly in verbs, except in the conj. of *-μι* verbs and the aor. conj. pass.

ει = *ηα* is treated in the same way, *γῆ* = **γέη* (cf. plur. *γέαι*) = **γῆα*, **γᾶ*.

(2) *εῖη* = *ῆ* in subj. of *εἰμί*.

(3) *εῖη*. Nouns in *-κλής* are contracted in Asiatic Ionic and island Ionic, *Πασικλῆς*, *Τερψικλῆς*, *I. I.* 91. 94 (Miletus, beginning of 6th cent.), uncontracted in western Ionic, and for the most part in mss. of Hdt. In the verb

en is preserved, *δέηται* *I. I.* 86, *δέη* 113, as in Attic. *γενέη* probably = **γενέηη*, *Hdt.*, *I. I.* 59.

18. *η + ε.*

(1) *ηε*, *ἐχρη*, *Tyrt.*, *ἐδίψη*, *Hippocr.* In inf. *διψῆν*, *Hdt.* -*ῆν* = -*ῆεν* or -*ῆσεν*.

(2) *ῆς*, *ἥρος*, *ἥρα*, *ἥειρον*, *τιμήεις*, *θηέομαι* : *ἥλιος* = **ῆλιος*. In plur. of -*ην*- stems older Ionic has -*ηες*, *φονῆες* *Arch.*, on inscription of Eretria *Ἐρετριάς*, *I. I.* 14.

mss. of *Hdt.* have *εε*, *βασιλέες*, though it is probable that *Hdt.* wrote *βασιλεῖς*. *θηέομαι* prevails in pres. and ipf.; fut. and aor. *θεήσομαι*, *ἐθεησάμην*, *Bredow* 46, *KZ.* xxvii. 269, *BB.* xv. 173.

Crisis *ἡπαρή*, *τῆπαρῆ*, *μὴ ἄλασσονες* *inscr.*; *τῆτέρῆ*, *δὴ πίκουρος* poet.

19. *ηη.*

ῆς, *πλέη*, full = **πλήῆς*.

πλῆ is quoted from *Diogenes* of *Apollonia*, and the contracted form may have been preserved in *Hdt.* vi. 73 in *χειρὶ διπλῆ* which has been corrected to *χειρίδι πλέῃ*.

20. *ο + ο.*

(1) *ομο*, *ομου*, *ομοι* = *ου*, *οι*. *Λήτους*, *δικαιοῦτε*, *δικαιοῦσι*, *δικαιοῖς*.

Forms like *ἐδικαλεον* found in the *mss.* of *Hdt.* are impossible.

(2) *οο* = *ου*. In the poets *νόος* is found dissyllabic in *Arch.* 89, *Mimn.* 5. 8, *Euen.* 5, as one syllable in *Semon.* *Amorg.* i. 3. *Hdt.* has *νόος*, *εὐνοος*, *πλόος*, *διπλόος*, *βοός* as Attic, *σός*, but *χοῦς* : *πρόχουν* *I. I.* 139 a.

21. *ο + ω.*

(1) *οω* = *ω*. *δικαιῶ*.

(2) *οω*. *χῶν* *I. I.* 43 (*Ceos*, 5. cent.). *Hdt.* has uncontracted forms.

22. *ω + ο.*

(1) *ωο*, *ἔζωον*, *ζωόντων*, *ζῶντι*, *ζῶσα* *Hdt.*

The contracted forms seem to be the regular ones, the other to have been restored by analogy (*BB.* xv. 175).

23. $\omega + \omega$.

$\omega\omega$. ζώω, ζώων.

24. $\epsilon + \iota$.

$\epsilon\iota$. Δί *Hdt.*, on inscr. Δί is found.

Unlike Vowels.

25. $\alpha + \epsilon$.

(1) $\alpha\epsilon$, $\alpha\epsilon\epsilon = \bar{\alpha}$, $\bar{\alpha}$, $\epsilon\tau\acute{\iota}\mu\alpha$, $\tau\acute{\iota}\mu\bar{\alpha}$.

(2) $\alpha\epsilon$ $\alpha\epsilon\epsilon = \alpha\epsilon$, $\alpha\epsilon\iota : \bar{\alpha}$, $\bar{\alpha}$. The language of the Ionic poets and of *Hdt.* varies between contraction and non-contraction. As Smyth remarks, probably the uncontracted forms maintained themselves longer in the literary language.

The uncontracted form prevails in *Hdt.* in the following words: $\delta\epsilon\theta\lambda\omicron\nu$ (*Arch.*, *Tyrt.*, *Mimn.*, $\delta\theta\lambda\omicron\nu$ *Theog. ter*) and its derivative $\pi\epsilon\nu\tau\acute{\alpha}\epsilon\theta\lambda\omicron\nu$ (*Xenoph. πενταθλείν*), $\delta\epsilon\theta\lambda\acute{\epsilon}\omega$, $\delta\epsilon\theta\lambda\epsilon\acute{\upsilon}\omega$: $\delta\acute{\epsilon}\kappa\omega\nu$ (*Theog. quater*), $\delta\epsilon\kappa\acute{\omicron}\upsilon\sigma\iota\omicron\varsigma$ (*Theog.*): $\delta\epsilon\lambda\pi\tau\omicron\varsigma$ (*Arch.*, also $\delta\epsilon\lambda\pi\tau\acute{\iota}\eta$): $\pi\epsilon\nu\tau\acute{\alpha}\epsilon\tau\eta\varsigma$ ($\epsilon\acute{\xi}\eta\kappa\omicron\nu\tau\acute{\alpha}\epsilon\tau\eta\varsigma$ *Mimn.*): $\delta\acute{\epsilon}\xi\omega$ (*Sem. Amorg.*, *Theog.*), also by a different formation $\alpha\acute{\upsilon}\xi\omega$ (*Mimn.*, *Theog.*), $\alpha\acute{\upsilon}\xi\acute{\alpha}\nu\omega$: $\delta\epsilon\acute{\iota}\delta\omega$ (*Arch. tetr.*, *Anacr.*, *Theog.*, $\delta\acute{\iota}\delta\omega$ *Arch.*, *Anacr.*, *Theog.*): $\delta\epsilon\iota\kappa\acute{\eta}\varsigma$ (*Theog.*), $\delta\epsilon\acute{\iota}\rho\omega$ (*Arch. παρήειρε*) in the aor. contraction prevails, see below: *Κάειρα*.

Contraction in $\acute{\alpha}\rho\gamma\acute{\omicron}\varsigma$ (*Theog.*, $\acute{\alpha}\epsilon\rho\gamma\acute{\omicron}\varsigma$ *Theog.*): aor. $\eta\tau\alpha$, $\eta\rho\theta\eta\nu$ (*Sem. Amorg. ἄρειεν*, *Anacr. ἄρθεις*, *I. I.* 145, *Ephesus* $\acute{\epsilon}\pi\acute{\alpha}\rho\epsilon\iota$, $\acute{\epsilon}\pi\acute{\alpha}\rho\alpha\varsigma$).

Crasis $\tau\acute{\alpha}\nu$ (*inscr.*), $\tau\acute{\alpha}\mu\acute{\alpha}$ (*poet.*), $\theta\acute{\alpha}\tau\epsilon\rho\alpha$ *Hdt.*, $\kappa\acute{\alpha}\gamma\delta\iota\kappa\alpha\text{-}\sigma\acute{\alpha}\nu\tau\omega\nu$ (*inscr.*), $\kappa\acute{\alpha}\pi\iota\epsilon\lambda\pi\tau\alpha$ (*poet.*), $\kappa\acute{\alpha}\mu\omicron\iota$, $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}\nu\omicron\nu$ *Hdt.*

26. $\alpha + \eta$.

(1) $\alpha\eta$, $\alpha\eta\eta = \bar{\alpha}$, $\bar{\alpha}$, $\tau\acute{\iota}\mu\bar{\alpha}$, $\tau\acute{\iota}\mu\bar{\alpha}\tau\epsilon$.

Crasis $\kappa\eta\lambda\epsilon\upsilon\phi\acute{\omicron}\mu\eta\nu$, $\chi\eta\mu\acute{\epsilon}\rho\eta$ *poet.*, $\kappa\acute{\alpha}\nu$ *inscr.*

27. $\alpha + \iota$.

(1) $\alpha\sigma\iota$, $\gamma\eta\rho\alpha\iota$.

(2) *αἷ κλαίω* (Arch.), *παῖς* (of Ionic poets Arch. has once *παί*, Anacr. *παῖς*; *παῖς* is frequent): *αἰδορήϊη* (*αἰδρῆς* Theog.), *αἰστόω*, *Ἀίδης*, *αἰσσω*.

**Αἰδῆς* has been derived from **Αἰφίδης*, *αἰσσω* from **αἰφισσω*, **αἰφιλίω* (with reduplication like *δαιδάλλω* KZ. xxvii. 276).

28. *a + o*.

(1) *αἰο* = *ω*, *τιμῶμεν*.

(2) *ασο*, *κρέως* = **κρέασος*: *γήραος*: 2 sg. 1 aor. mid., e.g. *ἐξεργάσαιο*, Xenoph. *ἦρω*, Arch. *ἐφράσω*, *ἐδέξω*.

(3) *αφο* = *ω*, *τιμωρός* = **τιμαφόρος*, *σώφρων* = *σαύφρων*, if it is *f* that has been lost here and not *σ*.

29. *a + ω*.

(1) *αἷω* = *ω*, *τιμῶ*.

(2) *ασω* = *ω*, *κρεῶν* = **κρεάσων*.

30. *a + οι*.

αοῖ uncontracted *δοιδός* Xenoph., *δοίδιμος*, *ἐπαιοδῆ*: contracted *ράψωδός*, *κιθαρωδός*, *συνωδός*, *χρησμωνδέω*.

a + αν.

In crasis *ταυτά* Hdt., *I. I.* 100, 113.

αι + αν.

Crasis *καυχένα*, *καυτάγρετοι* poet., *καυτός* inscr.

a + ου. *τιμῶσι*.

31. *ε + α*.

(1) *εἰα*, *ὄστέα*, *ἐπεάν* (but *ἦν*, inscr., *ἐπῆν*).

ἡμέας, *ύμέας*, *σφέας*; *ἡμέας* Miletus 6. cent. The poets shew that *εα* formed but one syllable *ἡμέας* Arch. 9, *σφέας* 27.

In these last words no consonant has been lost; the original forms **ἡμέ*, **ύμέ*, *σφε* have taken on the usual acc. pl. ending *-ās*. The same is the case with forms like *ώρμέατο*, *βεβλέαται* (*ώρμηγτο*, *βέβληγται*) = **ώρμη-ατο*, *βεβλή-αται*, with the endings *-αται*, *-ατο* transferred from consonantal stems, § 67. Here too the poets shew that *εα* was monosyllabic, *πεπλέαται* Sem. Amorg. 31, *κεκνέαται* Hippon. 62, *έκεκωφέαται* Anacr. 81.

(2) $\epsilon\sigma\alpha = \epsilon\alpha$, $\epsilon\sigma\alpha\rho$ (if = * $\epsilon\sigma\alpha\rho$), and in $-\epsilon\sigma-$ stems $\delta\lambda\eta\theta\epsilon\alpha$, $\epsilon\tau\epsilon\alpha$: plup. $\acute{\epsilon}\omega\theta\epsilon\alpha$, $\acute{\epsilon}\omega\theta\epsilon\alpha\varsigma$.

Though outwardly $\epsilon\alpha$ remains open, the evidence of the poets shews that from an early period it was pronounced as one syllable, cf. Smyth *Voc.* 112, *BB.* xi. 264. On inscr. are found $\acute{\alpha}\phi\alpha\nu\acute{\epsilon}\alpha$ Chios, *I. I.* 174, $\acute{\alpha}\phi\alpha\nu\acute{\epsilon}\alpha\varsigma$ Teos, 156; $\acute{\omicron}\lambda\omicron\sigma\chi\epsilon\rho\acute{\epsilon}\alpha$ by the side of $\theta\acute{\upsilon}\eta$ Ceos, 43, indicates that $\epsilon\alpha$ was a traditional mode of spelling while the pronunciation was η . In the plup. act. $\tilde{\eta}\delta\eta$ Theog. 667.

(3) $\epsilon\sigma\alpha = \epsilon\alpha$, in fem. of adj. in $-\upsilon\varsigma$, $\gamma\lambda\upsilon\kappa\acute{\epsilon}\alpha$, $\tau\alpha\chi\acute{\epsilon}\alpha$; as one syllable in $\acute{\epsilon}\gamma\chi\acute{\epsilon}\alpha\varsigma$ Xenoph. 4, Anacr. 63. From $\eta\acute{\alpha}$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$, $\nu\acute{\epsilon}\alpha$, $\nu\acute{\epsilon}\alpha\varsigma$, $\phi\rho\acute{\epsilon}\alpha\rho$, § 34.

32. $\epsilon + \alpha\iota$.

(1) $\epsilon\mu\alpha\iota$. $\chi\rho\upsilon\sigma\acute{\alpha}\iota$, $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha\iota$.

From $\eta\mu\alpha\iota$, $\mu\acute{\nu}\epsilon\alpha\iota$ Hdt., $\gamma\acute{\epsilon}\alpha\iota$ inscr.

(2) $\epsilon\sigma\alpha\iota = \epsilon\alpha\iota$, in 2 sing. mid. of verbs, $\lambda\acute{\epsilon}\gamma\epsilon\alpha\iota$.

In the poets this appears oftener as one syllable (4 times) than as two (3 times).

(3) $\epsilon\sigma\alpha\iota = \epsilon\alpha\iota$, $\sigma\upsilon\gamma\chi\acute{\epsilon}\alpha\iota$.

$\epsilon\epsilon$ before a following vowel appears as ϵ , $\delta\iota\nu\acute{\epsilon}\alpha\iota$ Anacr. (= $\delta\iota\nu\epsilon\acute{\alpha}\iota$), fut. $\acute{\alpha}\pi\omicron\theta\alpha\nu\acute{\epsilon}\alpha\iota$. $\alpha\iota\tau\acute{\epsilon}\omicron = \alpha\iota\tau\acute{\epsilon}\omicron$, $\Theta\epsilon\mu\sigma\tau\omicron\kappa\lambda\acute{\epsilon}\omicron\varsigma = \Theta\epsilon\mu\sigma\tau\omicron\kappa\lambda\acute{\epsilon}\omicron\varsigma$, $\beta\omicron\rho\acute{\epsilon}\omega = \beta\omicron\rho\acute{\epsilon}\omega$, $\acute{\alpha}\kappa\lambda\acute{\epsilon}\omega\varsigma$ (or $\acute{\alpha}\kappa\lambda\epsilon\acute{\omega}\varsigma$?) = $\acute{\alpha}\kappa\lambda\epsilon\acute{\omega}\varsigma$, $\acute{\epsilon}\nu\delta\acute{\epsilon}\alpha = \acute{\epsilon}\nu\delta\epsilon\acute{\epsilon}\alpha$. Inscriptions further shew that, when any other vowel precedes, $\epsilon\omega$ becomes ω , $\Pi\alpha\kappa\tau\acute{\upsilon}\omega$, $\Pi\alpha\kappa\tau\acute{\iota}\omega$ (Hom. $\Lambda\sigma\acute{\iota}\omega$, $\epsilon\acute{\upsilon}\mu\epsilon\lambda\acute{\iota}\omega$), and such forms should be so written in Hdt. too; similarly in gen. pl. cf. *I. I.* 18 $\delta\rho\alpha\chi\mu\acute{\epsilon}\omega\varsigma$ but $\acute{\alpha}\delta\iota\kappa\iota\omega\varsigma$, *Curt. Stud.* vi. 127. In the fut. form $\chi\alpha\rho\acute{\iota}\tau\epsilon\alpha\iota$ it is doubtful whether we should write $\chi\alpha\rho\acute{\iota}\tau\epsilon\alpha\iota$ or $\chi\alpha\rho\acute{\iota}\tilde{\eta}$.

33. $\epsilon + \acute{\alpha}$.

$\epsilon\acute{\alpha}$, in acc. pl. $\delta\omega\rho\acute{\epsilon}\alpha\varsigma$: $\epsilon\acute{\alpha} = \eta\alpha$, in $\mu\acute{\nu}\epsilon\alpha\varsigma$, $\gamma\acute{\epsilon}\alpha\varsigma$.

34. $\eta + \alpha$.

$\eta\alpha$ in inflexions regularly became $\epsilon\acute{\alpha}$. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$ (Attic $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\acute{\alpha}$) = $\beta\alpha\sigma\iota\lambda\acute{\eta}\acute{\alpha}$, $\nu\acute{\epsilon}\alpha\varsigma = *νῆ\acute{\alpha}\varsigma$, $*νᾶ\acute{\alpha}\varsigma$, so $\kappa\alpha\tau\acute{\epsilon}\alpha\tau\alpha\iota = *κατήσ\alpha\tau\alpha\iota$ § 67, $\gamma\acute{\epsilon}\alpha\iota$, $\mu\acute{\nu}\epsilon\alpha\iota$, $\phi\rho\acute{\epsilon}\alpha\rho$ (= * $\phi\rho\eta\acute{\alpha}\rho$), $\epsilon\acute{\alpha} = *\eta\alpha$ (= * $\epsilon\sigma-\eta\alpha$, Attic $\tilde{\eta}$).

35. $\epsilon + \iota$.

(1) $\epsilon\sigma\iota = \epsilon\iota$, e.g. $\epsilon\gamma\alpha\gamma\epsilon\hat{\iota}$, $\acute{\alpha}\gamma\epsilon\hat{\iota}$, $\acute{\epsilon}\theta\epsilon\iota$, $\acute{\upsilon}\delta\epsilon\iota$ poet. In mss. of Hdt. the writing $\epsilon\hat{\iota}$ prevails.

(2) $\epsilon\acute{\iota} = \epsilon\iota$ in dat. sing. of $-\epsilon\upsilon-$ stems, $\pi\epsilon\lambda\acute{\epsilon}\epsilon\epsilon\iota$ Anacr.

48. mss. of Hdt. prefer $\epsilon\hat{\iota}$.

(3) In suffixes $\acute{\omicron}\sigma\tau\acute{\epsilon}\iota\upsilon\omicron\varsigma$, $\kappa\rho\alpha\acute{\nu}\epsilon\iota\upsilon\omicron\varsigma$, $\beta\omicron\rho\upsilon\sigma\theta\epsilon\upsilon\epsilon\hat{\iota}\tau\alpha\iota$.

36. $\eta + \iota$.

$\eta\acute{\iota}$.

(a) = common Greek $\acute{\alpha}\eta\iota$ = Ionic $\eta\hat{\iota}$ (Attic η , $\epsilon\iota$). $\kappa\lambda\eta\iota\varsigma$ (Lat. *clavis*), $\nu\eta\hat{\iota}$ ($\nu\eta\upsilon\varsigma$), $\eta\acute{\iota}\theta\epsilon\omicron\varsigma$, $\Theta\rho\eta\iota\acute{\xi}$, Μηίων : $-\eta\acute{\iota}\omicron-$, $-\eta\hat{\eta}$ (= $-\acute{\alpha}\eta\iota\omicron$ formed by the suffix $-\iota\omicron-$ from stems in $-\acute{\alpha}\eta\omicron-$) with derivatives, $\delta\acute{\eta}\iota\omicron\varsigma$, $\delta\eta\iota\acute{\omicron}\omega$, $\pi\rho\omicron\nu\eta\acute{\iota}\omicron\upsilon\omicron$ ($\nu\eta\acute{\omicron}\varsigma$, $\nu\acute{\alpha}\eta\acute{\omicron}\varsigma$), $\lambda\acute{\eta}\iota\tau\omicron\upsilon$ ($\lambda\epsilon\acute{\omega}\varsigma$, $\lambda\alpha\acute{\omicron}\eta\varsigma$), $\lambda\acute{\eta}\iota\omicron\upsilon$, $\lambda\eta\iota\eta$, $\lambda\eta\acute{\iota}\zeta\omicron\mu\alpha\iota$. In $\rho\eta\iota\delta\iota\omicron\varsigma$ it is possible that σ not ς has been lost (Osthoff, *Perfect*, 446).

(b) = common Greek $\eta\acute{\iota}$.

In suffixes $-\eta\acute{\iota}\omicron-$, $-\eta\hat{\eta}$, = Attic $-\epsilon\iota\omicron-$, $-\epsilon\acute{\iota}\alpha$, e.g. $\acute{\alpha}\rho\iota\sigma\tau\acute{\eta}\iota\omicron\upsilon$, $\iota\epsilon\rho\acute{\eta}\iota\omicron\upsilon$, $\sigma\pi\omicron\nu\delta\acute{\eta}\iota\omicron\upsilon$ (inscr.), $\sigma\tau\rho\alpha\tau\eta\iota\eta$: $\beta\alpha\sigma\iota\lambda\acute{\eta}\iota\omicron\varsigma$, $\delta\omicron\upsilon\lambda\acute{\eta}\iota\omicron\varsigma$, $\acute{\omicron}\delta\upsilon\sigma\sigma\acute{\eta}\iota\omicron\varsigma$: $\acute{\alpha}\nu\delta\rho\acute{\eta}\iota\omicron\varsigma$, $\gamma\upsilon\nu\alpha\iota\kappa\acute{\eta}\iota\omicron\varsigma$: $\acute{\alpha}\nu\theta\rho\omega\pi\acute{\eta}\iota\omicron\varsigma$, $\beta\omicron\rho\acute{\eta}\iota\omicron\varsigma$.

These formations were regularly developed by adding the suffix $-\iota\omicron-$ to $-\eta\upsilon-$ stems, e.g. $\beta\alpha\sigma\iota\lambda\acute{\eta}\iota\omicron\varsigma$ = $*\beta\alpha\sigma\iota\lambda\eta\acute{\iota}\omicron\varsigma$, from stem $\beta\alpha\sigma\iota\lambda\eta\upsilon-$: so perhaps $\beta\omicron\rho\acute{\eta}\iota\omicron\varsigma$ stem $\beta\omicron\rho\eta\upsilon-$. From these $-\eta\iota\omicron-$ was extended by analogy to other stems, e.g. $\gamma\upsilon\nu\alpha\iota\kappa\acute{\eta}\iota\omicron\varsigma$, stem $\gamma\upsilon\nu\alpha\iota\kappa\upsilon-$. It is hard to say how long $\eta\acute{\iota}\omicron$ was pronounced as a triasyllable. Anacr. has $\tau\rho\omicron\pi\acute{\eta}\iota\omicron\upsilon$: an inscription of Oropus circ. 400 has $\iota\epsilon\rho\acute{\eta}\iota\omicron\upsilon$. As to Hdt., forms like $\acute{\omicron}\kappa\eta\acute{\iota}\omicron\tau\alpha\tau\omicron\varsigma$ seem to indicate that $\eta\iota$ was pronounced as one syllable.

As $\eta\iota$ remained in Ionic, forms like $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota$ for $\beta\alpha\sigma\iota\lambda\eta\iota$ must be due to analogy. There is no certain evidence to determine whether the pronunciation was $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota$ or $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\hat{\iota}$; Bechtel would write $\epsilon\hat{\iota}$, referring to $\acute{\Lambda}\rho\epsilon\iota$ Sem. Amorg. i. 13, but this stem in many cases follows the $-\epsilon\sigma-$ stems (Meyer Gr. p. 324), and thus proves nothing.

Derivative feminines from masculines in $-\epsilon\upsilon\varsigma$ are in $-\epsilon\iota\eta$, not $-\eta\hat{\eta}$: $-\iota\epsilon\rho\epsilon\iota\eta$, $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$.

Patronymics in $-\eta\acute{\iota}\varsigma$, $-\epsilon\acute{\iota}\delta\eta\varsigma$ from $-\eta\upsilon-$ stems, Νηρηΐς , Βοι-

βῆις, Ἀριστείδης, Ἀτρείδης: ηι only in Βασιλίδης (Archil. Σελληίδης).

Fritsch, p. 28, would restore -ηίδης throughout.

In ῥισαν (ipf. of εἶμι) ῥ is the augmented form of ε, consequently there is no justification for the ordinary spelling ῥισαν, cf. Arch. 82 ῥισαν (restored for ῥισαν), 89 ῥει.

37. ε + ο, ω.

(1) εἶο, εω, εἶου, εἶοι = εο (later ευ), εω, εου, εοι, οι. δοκέομεν, δοκέω, εἰδέωσιν, δοκέουσιν, ποιοί, ἀνωθεοίη inscr.: ἐμέο, μέο: χρύσεος, χρυσέων, χρυσέου, χρύσεια.

In verbs in -εω, the poets shew that εο, εω, εου, εοι were pronounced as one syllable (examples in BB. xi. 259), so that the more correct accentuation would probably be δοκέομεν, δοκεῶ etc. In the opt. οι represents the pronunciation of the fifth century, εοι is an antiquated spelling: Hdt. has both. What was said of δοκεῶ etc. applies also to pronominal forms like ἐμέο. In adj. χρυσέω Mimn. 11, γηραλέοι Anacr. 43. In adj. of material the forms εο, εοι, οι were kept in writing down to the latest times.

(2) εσο, εσω = εο (later ευ), εω, γένο, ἐγένεο, ἔτεος, ἐτέων, ἀσφαλέως.

In nouns, adjectives and adverbs εο, εω in the Iambic and Melic poets count regularly as one syllable: in elegy, as might be expected, ἔο, ἔω, are likewise found (examples in BB. xi. 265, Smyth Voc. 119). In the verb, εο scans sometimes ἔο sometimes ἔω, cf. the variation αο, ω, § 28.

(3) εφο = εο (later ευ), νέος, ἀστέος, Κλεόμβροτος.

Note. In the fifth century the orthography ευ is not found. From the middle of the fourth century it becomes very common, especially in the gen. of -εσ- stems, e.g. Πασιφάνευς, also Ἰατροκλεῦς, Οἰλιαδεῦς, Θεοδοσίη, Κλεόδωρος: further in verbs, ἀστονομεῦντος, τελεῦντες. The mss. of Hdt. exhibit both εο and the later ευ. That in the fifth century εο and ευ must have been pronounced very much alike, is shewn by the fact that εο appears for ευ, βασιλεός = βασιλεῦς, Chios I. I. 174 c, 10.

38. $\eta + \sigma, \omega$.

$\eta\sigma, \eta\omega$ (whether ι, σ , or ς has been lost) = $\epsilon\omega$. $\chi\rho\acute{\epsilon}\omega\mu\alpha\iota$ (= * $\chi\rho\eta\iota\sigma\mu\alpha\iota$), $\gamma\epsilon\omega\varsigma$ (= * $\gamma\eta\iota\sigma\varsigma$, * $\gamma\alpha\iota\sigma\varsigma$ § 1), $\acute{\omicron}\pi\acute{\epsilon}\omega\nu$, $\text{'}\text{Ατρείδεω}$ (Homeric $\text{'}\text{Ατρείδᾱο}$), $\mu\omicron\upsilon\sigma\acute{\epsilon}\omega\nu$ (= * $\mu\omicron\upsilon\sigma\eta\sigma\omega\nu$, $\mu\omicron\upsilon\sigma\alpha\acute{\omega}\nu$, * $\mu\omicron\upsilon\sigma\alpha\sigma\omega\nu$, Lat. *muſarum*), $\lambda\epsilon\acute{\omega}\varsigma$ (= $\lambda\eta\acute{\omicron}\varsigma$, but in $\nu\eta\acute{\omicron}\varsigma$ the older form is retained), $\acute{\epsilon}\sigma\tau\acute{\epsilon}\omega\varsigma$ = * $\acute{\epsilon}\sigma\tau\eta\acute{\omega}\varsigma$ (Attic $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ = * $\acute{\epsilon}\sigma\tau\alpha\acute{\omega}\varsigma$), $\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu$, $\theta\acute{\epsilon}\omega$ § 66. 5.

In the poets $-\epsilon\omega$, $-\epsilon\omega\nu$ of the gen. appear as one syllable, also in other cases Λεώφιλος Arch., $\kappa\upsilon\kappa\epsilon\acute{\omega}\nu$ Hippon.

$\eta\sigma\omicron$ appears as $\epsilon\omicron$ in $\pi\lambda\acute{\epsilon}\omicron\varsigma$, and in gen. of $-\eta\nu$ stems, e.g. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omicron\varsigma$: $\eta\sigma\omicron$ as $-\epsilon\omicron$ in $\mu\acute{\epsilon}\mu\epsilon\nu\omicron$ = * $\mu\acute{\epsilon}\mu\eta\nu\sigma\omicron$. $\eta\omega$ is retained in $\eta\acute{\omega}\varsigma$ (Attic $\acute{\epsilon}\omega\varsigma$).

Merzdorf (*Curt. Stud.* 226 sqq.) laid down the law that $\eta\sigma = \acute{\alpha}\omicron$ became $\epsilon\omega$, $\eta\sigma = \eta\omicron$, $\epsilon\omicron$. That cannot be maintained absolutely, as is evident from $\text{'}\text{Αρεῶ}$ Arch. 48, *τερέω* I. I. 128. Br². § 19 suggests that $\eta\omicron$ became $\epsilon\omicron$ in accented syllables, e.g. $\chi\rho\acute{\epsilon}\omicron\varsigma$, $\pi\lambda\acute{\epsilon}\omicron\varsigma$ = * $\chi\rho\eta\acute{\omicron}\varsigma$, * $\pi\lambda\eta\acute{\omicron}\varsigma$. This would necessitate our writing Ἰλεως , $\acute{\alpha}\xi\acute{\iota}\omicron\chi\rho\epsilon\omega\varsigma$, which have as much manuscript authority as the other. In compounds of $\pi\lambda\acute{\epsilon}\omicron\varsigma$, $\acute{\epsilon}\pi\acute{\iota}\pi\lambda\epsilon\omega\nu$ is given by ABC ($\acute{\epsilon}\pi\acute{\iota}\pi\lambda\epsilon\omicron\nu$ Rsv), $\acute{\upsilon}\pi\acute{\omicron}\pi\lambda\epsilon\omega\varsigma$ vii. 47 ABCsv ($\acute{\upsilon}\pi\acute{\omicron}\pi\lambda\epsilon\omicron\varsigma$ R). This favours Brugmann's rule. For $\chi\rho\acute{\epsilon}\omega\mu\alpha\iota$ we should then expect $\chi\rho\acute{\epsilon}\omicron\mu\alpha\iota$, but $\epsilon\omega$ would be regular, e.g. in $\chi\rho\acute{\epsilon}\omega\mu\epsilon\theta\alpha$, $\chi\rho\acute{\epsilon}\omega\mu\epsilon\nu\omicron\varsigma$, $\acute{\epsilon}\chi\rho\acute{\epsilon}\omega\mu\eta\nu$, and may have spread from these. In $\text{Λεο-}(\epsilon\nu\text{-})\tau\upsilon\chi\acute{\iota}\delta\eta\varsigma$ (= Attic $\text{Λεωτ}\acute{\upsilon}\chi\acute{\iota}\delta\eta\varsigma$) $\epsilon\omicron$ is irregular. Br². 19 suggests the influence of compounds beginning with $\Theta\epsilon\omicron\text{-}$, Νεο- etc.

39. $\omicron, \omega + a$.

- (1) $\omicron\sigma\alpha = \omega$, $\alpha\acute{\iota}\delta\acute{\omega}$, $\eta\acute{\omega}$ and in compar. $\acute{\alpha}\mu\acute{\epsilon}\iota\nu\omega$, $\pi\lambda\acute{\epsilon}\omega$.
- (2) $\omicron\varsigma\alpha = \omega$, $\chi\epsilon\iota\rho\omega\nu\alpha\acute{\xi}\acute{\iota}\eta$, $\acute{\omega}\sigma\acute{\iota}$ (= * $\acute{\omicron}\alpha\sigma\acute{\iota}$, *KZ.* xxi. 142): uncontracted in $\acute{\alpha}\kappa\eta\kappa\omicron\alpha$.
- (3) Crasis $\acute{\omega}\nu\eta\rho$, $\tau\acute{\omega}\gamma\alpha\lambda\mu\alpha$, $\tau\acute{\omega}\rho\chi\alpha\acute{\iota}\omicron\nu$, etc. Hdt., $\acute{\omega}\lambda\lambda\omicron\iota$, $\acute{\omega}\nu\theta\rho\omega\pi\omicron\iota$, Hdt. (= $\omicron\acute{\iota}$ $\acute{\alpha}\lambda\lambda\omicron\iota$ etc.), $\tau\acute{\omega}\pi\acute{\omicron}\lambda\lambda\omega\nu\omicron\varsigma$ (= $\tau\omicron\upsilon$ $\text{'}\text{Απώλ}\lambda\omega\nu\omicron\varsigma$), $\acute{\omega}\nu\theta\rho\omega\pi\epsilon$ (= $\acute{\omega}$ $\acute{\alpha}\nu\theta\rho\omega\pi\epsilon$), $\acute{\omega}\nu\alpha\acute{\xi}$, $\tau\acute{\omega}\pi\acute{\omicron}\lambda\lambda\omega\nu\iota$ (inscr. = $\tau\acute{\omega}$ $\text{'}\text{Απόλλωνι}$).
- (4) $\omicron + \alpha\nu = \omega\nu$, $\omega\acute{\upsilon}\tau\acute{\omicron}\varsigma$ (= $\acute{\omicron}$ $\alpha\acute{\upsilon}\tau\acute{\omicron}\varsigma$), $\tau\acute{\omega}\nu\tau\acute{\omicron}$, $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon$

(= ἐμέο αὐτοῦ), σεωντοῦ, ἐωντοῦ. οἱ + αὐ, ωῦτοί. σου + αὐ, τῶντοῦ (= τοῦ αὐτοῦ). ωἱ + αὐ, τῶντῶ (= τῶ αὐτῶ).

40. ο, ω + ε, ει.

(1) οἰε, οἰει = ου, οἱ, δηλοῦτε, δηλοῖς.

(2) οσε = ου, ἀμείνους, πλέους.

(3) οφε, οφει = οε, ου, οει, τριηκοιότης, Μολόεντα, Σολόεντος, Σκολοπόνεντα, Αἰγυρόεσσα, μελιτόεσσα Hdt.: ἱμερόεντα, δακρυόεντα etc. poet., but Οἰνοῦσσαι, Σελινούσσιοι Hdt., ἀνθεμῶντος, χαριτοῦν poet., τειχιούσης Milet. 6. cent., Μαραθῶντα inscr.: εὐνοέστερος: ἀγαθοεργοί, λυκιοεργεῖς, but ὑπουργέω, ξυλουργέω, παναλουργία poet.: μνηοειδής, ἀνθρωποειδής, ἰχθυοειδής (with different formation ἰχθυώδης): Σολόεις.

41. ο + η.

(1) οἱη, μισθῶτον, μισθοῖ (= -ση).

(2) οφη, ὀγδώκοντα: βῶσαι, ἐβῶσθη etc. Hdt., ἔβωσε, ἐπίβωτον poet., ἐνώσας etc. Hdt., νενωμένος, νώσονται poet., but also νοῆσαι etc.

It is not certain that here there is actual contraction. ὀγδώκοντα may be due to ὀκτώ: βῶσω βῶσαι may come from a stem βω- (Skr. *gāyāmi*): βοηθείω remains uncontracted, as in inscriptions.

42. ο, ω + ι.

(1) οσι, αἰδοῖος, εὐεστοί, συνεστοί.

(2) οφι. In the poets this sometimes = οἱ sometimes οἱ, e.g. οἰκυρός, οἰζυρος. Hdt. οἰωνός. In οἰς, οἰστός there is no evidence to shew whether we should write οἷς, οἰστός, or οἰς, οἰστός: the MSS. favour the uncontracted form, on the other hand it is not likely that vowels that might be contracted in the seventh century were open in the fifth. In the oblique cases οἷος etc. prevail. In suffixes ἀθροίζω Arch.

ω + ι, ζῶν: in adj. -ώιος is usually written in πατρώιος, μητρῷος, ἡρώιος, though the manuscripts are in favour of

πατρῶος etc.; *πρωίην* (once): -ῶος in ἡῶος, Ἀχελῶος, Κῆος, Γελῶος, Τρῶας, ῥῶον.

There is the same uncertainty here with regard to the pronunciation as in the case of -ηω-, § 36.

43. υ + ι, in dat. of υ stems usually written υι. There is no decisive evidence.

44. ELISION.

It is impossible to lay down any hard and fast rules here. Examples will be found in Bredow 203 sq., Kallenberg *Comment. Crit.* p. 18 sq.

II. THE CONSONANTS.

45. The consonants are, for the most part, as in Attic, but

46. I. (a) Ionic κ = Attic π, in the pronominal stem πo = Idg. qo- and its derivatives, κοῖος, ὀκοῖος, κόσος, ὀκόσος, κῆ, τότε, κοῦ, κόθεν, etc., but ὀποδαπός.

On the Ionic inscriptions π not κ appears.

(b) σσ = ππ, = κκ, ττ. πρήσσω = πράττω etc.

σσ appears in most Greek dialects, ππ in Attic and Boeotian. In Thuc., as in the Tragg., σσ seems to be due to Ionic influence.

(c) γίνομαι, γινώσκω = γίγνομαι, γιγνώσκω.

γ before ν was the guttural nasal γινῶνμαι, γινῶνσκω, whence as in some other Greek dialects, γίνομαι, γινώσκω.

II. (a) κ = χ in δέκομαι and οὐκί.

In δέκομαι κ is original (δέκομαι is also found in Dorian, Lesbian and Arcadian); in δέχομαι, χ is due to analogy, e.g. δέξομαι : δέχομαι = βρέξω : βρέχω. οὐκί and οὐχί are two different formations—οὐκί = οὐ-κι(δ), Skr. cid, οὐχί = οὐ-χί, Skr. hi.

(b) 1. τ = θ, αὔτις = αὐθις.

αὔτις and αὐθις are probably different formations.

(c) $\delta = \sigma$, $\delta\delta\mu\acute{\eta}$, $\acute{\iota}\delta\mu\epsilon\nu$.

In Ionic δ has been regularly kept, in Attic it has become σ by analogy.

(d) In a few words the tenuis and aspirates appear in the reverse order, $\kappa\iota\theta\acute{\omega}\nu$ (also inscr.), $\acute{\epsilon}\nu\theta\alpha\acute{\upsilon}\tau\alpha$, $\acute{\epsilon}\nu\theta\epsilon\acute{\upsilon}\tau\epsilon\nu$.

$\kappa\iota\theta\acute{\omega}\nu$ ($\chi\iota\tau\acute{\omega}\nu$) is said to be a Semitic word, Hebr. *ketonet*. It has been suggested that $\acute{\epsilon}\nu\theta\alpha\acute{\upsilon}\tau\alpha$ may have been influenced by $\acute{\epsilon}\nu\theta\acute{\alpha}\delta\epsilon$. For similar instances cf. Meyer *Gr*². § 206.

47. Spiritus asper. Inscriptions prove that the Ionians of the Cyclades retained the rough breathing, while the Ionians of the mainland had lost it. From the birthplace of Herodotus and the literary influence of Miletus it is *a priori* probable that he followed the Ionic of the mainland, and the fact that a final tenuis is not aspirated before words which in most Greek dialects began with an aspirate ($\acute{\alpha}\pi' \omicron\upsilon$, $\acute{\alpha}\pi' \eta\varsigma$, $\acute{\alpha}\pi\alpha\iota\rho\acute{\epsilon}\omega$, $\kappa\alpha\tau\acute{\alpha}$ etc.) shews that he did so, and that such words are not to be pronounced with the rough breathing. The breathing has crept into the text under Attic influence, except in some words where the Ionic form was distinct from the Attic, as $\eta\acute{\omega}\varsigma$. In most compounds the aspirate has been lost after the analogy of the simple word, $\acute{\alpha}\pi\omicron\delta\omicron\varsigma$ after $\omicron\delta\acute{\omicron}\varsigma$, $\acute{\alpha}\pi\alpha\iota\rho\acute{\epsilon}\omega$ after $\alpha\iota\rho\acute{\epsilon}\omega$. In certain old compounds it is retained, as in $\kappa\alpha\theta\eta\mu\acute{\epsilon}\nu\omicron\nu$, Teos *I. I.* 156 *b*, $\kappa\acute{\alpha}\theta\omicron\delta\omicron\nu$ Halicarnassus, in Hdt. $\kappa\alpha\theta\acute{\omega}\varsigma$, $\theta\acute{\upsilon}\tau\epsilon\rho\alpha$, $\acute{\epsilon}\phi\omicron\rho\omicron\varsigma$ (a foreign technical term).

48. ν $\acute{\epsilon}\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\acute{\omicron}\nu$ is commonly regarded as foreign to Herodotus.

ν $\acute{\epsilon}\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\acute{\omicron}\nu$ is frequently found in the poets. On Asiatic inscriptions of the sixth and fifth centuries it is omitted only once with elision (Fritsch 7), and it is also found before consonants. In the mss. of Herodotus the ν , though sometimes found (examples Bredow 103), is most frequently wanting, and is consistently omitted by most editors. In face of the evidence of the inscriptions this course can hardly be justified. It is far more likely that Herodotus introduced the ν much more fre-

quently than it is found in the manuscripts, and that it has been expelled owing to the imagined fondness of the Ionians for concurrent vowels.

III. DECLENSION.

The dual has disappeared.

VOWEL STEMS.

49. -ā- stems.

(1) *ā* appears as *η* (§ 2), *χώρη χώρης, σκιή σκιῆς, μούσα μούσης*.

(2) Stems in -*εη* (except *γενεή* and some proper names) contract where *εη* meet, e.g. *συκῇ συκῆς*, but *συκέαι συκέας, χρυσῇ χρυσῆ χρυσέαι* (§§ 17, 32, 33). Fem. of adj. in -*οος* have, by analogy, -*ῆ*, *διπλῇ*, and in neut. pl. *διπλᾶ*. *γῇ* has pl. *γέαι* (§ 34). So *μνέαι* = **μνη-αι* § 34 to *μνᾶ* = **μνᾶια*.

(3) Acc. sing. Proper names in -*ης*, and the common nouns *δεσπότης, ἀκινάκης*, often have -*εα* for -*ην*. *Γύγεα, Κανδαύλεα, δεσπότηεα*.

The accusatives are due to the analogy of -*εσ-* stems, the nominatives of which also end in -*ης*, *Γύγεα : Γύγης = Διομήδεα : Διομήδης*.

(4) Gen. sing. Nouns in -*ης* have the gen. in -*εω* (§ 38), *Γύγεω, πολίτεω*: when preceded by a vowel, -*ω*, *Ἑρμείω, βορέω, νεηνίω, Γωβρύω* (§ 32 note).

Attic -*ου, πολίτου* is due to the analogy of -*ο-* stems.

(5) The gen. pl. is in -*εων, τιμέων, δεσποτέων, ἀλλέων* (§ 38); after vowels, -*ων, ἀδελφείων* (or -*εών*?), *οίκιων, νεηνίων, διηκοσιών* (§ 32 note). The article has *τῶν* not *τέων*, contraction having made more progress in a word with a feeble accent.

(6) The Dat. pl. ends in -*ησι, γνώμησι, δεσπότησι, ταύτησι, συκῇσι, χρυσῇσι*.

The older form of the suffix was -*ᾶσι, -ησι* (Skr. *āsu*, Br. *VG.*,

π. 2, § 356): *ι* was introduced before *σ* from the *-ο-* stems, *λόγοισι*. Attic *-αις* is a new formation after *-οις*.

50. *-ο-* stems.

(1) The Dat. pl. ends in *-οισι*, *λόγοισι*, *χαλκίοισι*.

-οισι represents an Idg. locative, cf. Skr. *-eshu*; *-οις* an instrumental, Skr. *-āis*.

(2) *-εο-*, *-οο-* remain uncontracted, *χρύσεος*, *νόος*, *εὔνοος* (§§ 37, 20. 2).

(3) The so-called Attic declension is found in *λεώς*, *δίμνεως*, probably also *ἰλεως*, *ἀξιόχρεως*, *ἐπίπλεως* (§ 38), and in proper names as *Μενέλεως*, but *νηός*, *κάλος*, *λαγός*, and in compounds of *γῆ*, *βαθύγαιος*, *μεσόγαιος* (§§ 1, 3*d*, 38). The Attic declension arises from the metathesis of *-ηο-* except in *κάλως*, *λαγώς* (Ionic *κάλος*, *λαγός*), for which cf. *KZ. xxix. 109*.

51. *-ι*, *-ει-* stems, e.g. *πόλις*, *μάντις*.

πόλις, *πόλι*, *πόλιν*, *πόλιος*, *πόλι*, *πόλιες*, *πόλις* (*πόλιας*?), *πολίω*, *πόλισι*. Similarly *μάντις*, *μάντιος* etc.

The *ει* declension (*-ις*, *-εως*) and the *ι* declension (*-ις*, *-ιος*) have here fallen together. Traces of the *-ει-* declension are found on Ionic inscriptions, *πόλεας I. I. 32* (Amorgos), *πόλεως 174* (Chios), Anacr. 72, *πόλει I. I. 240* (Halicarnassus).

χάρμς has twice *χάρματα vi. 41, ix. 107*, usually *χάρμν* (8 times), cf. Arch. 63, Sem. 7. 10.

Proper names in *-ις* in Hdt. as in Eastern Ionic have gen. in *-ιος*, *Ἄγιος*, *Λυγδάμιος*, etc.: in Western Ionic as in Attic the gen. is *-ιδος*, *Ἄγιδος*, etc.

52. *-υ-*, *-ευ-* stems, *ἰχθύς*, *πῆχυς*.

(a) *ἰχθύς*, *ἰχθύ*, *ἰχθύν*, *ἰχθύος*, *ἰχθύ* (§ 43), *ἰχθύες*, *ἰχθύς* (*-ύας*), *ἰχθύων*, *ἰχθύσι*.

(b) *πῆχυς*, *πῆχυν*, *πήχεος*, *πήχει* (§ 35. 2), *πήχες* (*-εις*? § 16. 3), *πήχεας*, *πηχέων*, *πήχεσι*. So adj. *γλυκύς*, *γλυκέος* etc.

53. *-ην-* stems, *βασιλεύς*.

βασιλεύς, *βασιλεῦ*, *βασιλεῖᾷ* (§ 34), *βασιλέος* (§ 38),

βασυλέι (§ 36), βασιλέες (-είς? § 19 note), βασιλέας (§ 34), βασιλέων, βασιλεῦσι.

54. -αι- stems, ἰά, Ληγά.

Ληγά, Λητοί, Λητοῦν, Λητοῦς (= *Λητοκ-ος), Λητοῖ (= *Λητοκ-ι).

In the same way are declined πειθώ, εὐεστώ, and the -ος- stems αἰδώς, ἡώς, but in these the acc. is -ω, not ουν.

55. Anomala.

(1) νῆς.

νῆς (§ 4. II. α), νία (§ 34), νέος (§ 38), νηί, νέες, νέας (§ 34), νεῶν, νηυσί.

(2) πάτρω, μήτρω.

πάτρω, πάτρων (IV. 76, IX. 78) but μήτρωα (IV. 80, Rev μήτρω), (πάτρωος), πάτρωι.

(3) ἥρω.

ἥρω, ἥρων I. 167, ἥρωα II. 143, VI. 69, ἥρωος, ἥρωι, ἥρωες, ἥρωας, ἥρώων, ἥρωσι.

(4) Μίνω, Μίνων, Μίνω.

(5) σῶ.

So nom. sing. but σόον, σόαι, σόα, σόων.

(6) πολύς has been replaced throughout by πολλός.

CONSONANT STEMS.

For the most part these are the same as in Attic.

56. -εσ- stems.

(a) Neuters in -ος, γένος, γένεος, γένει (§ 35. 1), γένεα (§ 31. 2), γενέων, γένεσι.

(b) Nouns and adj. in -ης, τριήρης, τριήρεος, τριήρει, τριήρεα, τριήρεις (-είς? § 16. 2), τριηρέων, τριήρεσι.

ἀληθής, as τριήρης, nom. acc. neut. sing. and plur. = ἀληθείς, ἀληθεία.

(c) Proper names in -κλής.

Περικλής (-κλῆς, § 17. 3), Περικλέος (§ 32, note), Περικλεί, Περικλέα, Περικλέες.

(d) Neuters in -ας, as γέρας, κέρας, τέρας, γήρας.

κέρας, κέρεος, κέρει, κέρεα, κερών. So γέρας: τέρας has also τέρατα. But γήρας, γήραος, γήραι: κρέας, κρέως = *κρέαος, κρέα, κρεών. For the ε cf. § 72.

57. COMPARATIVE STEMS.

Both shorter and longer forms are found. Acc. sing. ἐλάσσω, ἐλάσσονα, πλέω, πλέονα: nom. pl. generally uncontracted ἐλάσσονες, etc.: acc. pl. uncontracted ἐλάσσοντας: nom. and acc. pl. neut. nearly always contracted, ἐλάσσω, πλέω.

58. ANOMALA.

(1) μείς, μηνός, etc. for μήν, μηνός.

The declension of this word in the Greek dialects starts from *μήνς, *μηνσός whence regularly *μένς, *μηννός, whence in Ionic and Attic would come μεις, μηνός. Attic μήν comes from the oblique cases.

(2) ὁδών, ὁδόντος, etc. = ὁδούς, ὁδόντος.

(3) νιός, mostly as -ο- stem, but νιέας, IV. 84.

COMPARISON.

59. For ἐπιτηδεότερος -ότατος, οἰκηιότερος -ότατος, cf. §§ 3. II. e, 10 b, 36 b, note. σπουδαῖος has σπουδαιότατος, and σπουδαιέστατος, ὑγυρός has also ὑγιεινέστατος, ἄμορφος has ἀμορφέστατος, εὖνοος εὐνοέστερον (§ 40. 3), πρηνὺς πρηνύτερος, ταχύς has also ταχύτερος.

PRONOUNS.

60. PERSONAL PRONOUNS.

ἐγώ, σύ

ἐμέ, σέ

ἐμέο (εὔ), σέο (σεῦ)

ἐμοί, σοί

ἡμεῖς, ὑμεῖς

ἡμέας, ὑμέας (§ 31. 1, note)

ἡμέων, ὑμέων

ἡμῖν, ὑμῖν

με, σε

μεο (μεν), σεο (σεν) (§ 37)

μοι, τοι

(1) In the 2 pers. pron. σ has arisen regularly in forms which began with $\tau\phi$, e.g. $\sigma\epsilon = \tau\phi\epsilon$ (preserved in a gloss of Hesych.).

(2) In the third pers. pron. also $\mu\upsilon\eta = \alpha\upsilon\tau\acute{\omicron}\nu$, $\alpha\upsilon\tau\eta\eta$, sometimes $\alpha\upsilon\tau\acute{\omicron}$, $\sigma\phi\iota = \alpha\upsilon\tau\omicron\iota\varsigma$, $\sigma\phi\acute{\epsilon}\alpha = \alpha\upsilon\tau\acute{\alpha}$.

Note. $\sigma\phi\iota\varsigma$ is (generally indirect) reflexive: $\sigma\phi\iota = \alpha\upsilon\tau\omicron\iota\varsigma$: $\sigma\phi\acute{\epsilon}\alpha\varsigma$, $\sigma\phi\acute{\epsilon}\omega\upsilon$ are either demonstrative or reflexive. As indirect reflexives Hdt. uses also $\alpha\iota$, $\mu\upsilon\eta$, $\sigma\phi\iota$, $\alpha\upsilon\tau\acute{\omicron}\varsigma$, cf. Ekedahl, *de usu pron. pers. et reflex. apud Her.*

(3) Reflexive, $\acute{\epsilon}\mu\epsilon\omega\upsilon\tau\omicron\upsilon$, $\acute{\epsilon}\mu\epsilon\omega\upsilon\tau\acute{\omega}$, $\sigma\epsilon\omega\upsilon\tau\omicron\upsilon$, $\acute{\iota}\omega\upsilon\tau\omicron\upsilon$, see § 39. 4.

The Ionic declension starts from the gen., e.g. $\acute{\epsilon}\mu\epsilon\omega\upsilon\tau\omicron\upsilon = \acute{\epsilon}\mu\acute{\epsilon}\omicron\alpha\upsilon\tau\omicron\upsilon$ (perhaps also dat. $\acute{\epsilon}\mu\epsilon\omega\upsilon\tau\acute{\omega} = \acute{\epsilon}\mu\omicron\chi\alpha\upsilon\tau\acute{\omega}$), whence ω has made its way into the acc. Attic starts from the acc. $\acute{\epsilon}\mu\acute{\epsilon}\alpha\upsilon\tau\acute{\omicron}\nu$, etc.

61. DEMONSTRATIVE PRONOUNS.

Beside $\acute{\epsilon}\kappa\epsilon\iota\upsilon\omicron\varsigma$ Ionic has the shorter $\kappa\epsilon\iota\upsilon\omicron\varsigma$.

62. RELATIVE.

1. $\delta\varsigma$. The relative in the oblique cases and in nom. acc. neut. sing. and pl. assumes the forms of the article, $\delta\varsigma\ \eta\ \tau\acute{\omicron}$, $\tau\acute{\omicron}\nu\ \tau\eta\eta\ \tau\acute{\omicron}$, $\alpha\iota\ \alpha\iota\ \tau\acute{\alpha}$, etc.

After prepositions

(a) when the final letter of the preposition does not admit of elision— $\acute{\epsilon}\nu$, $\acute{\epsilon}\xi$, $\acute{\epsilon}\varsigma$, $\pi\rho\acute{\omicron}\varsigma$, $\sigma\upsilon\eta$ ($\pi\rho\acute{\omicron}$ and $\acute{\iota}\pi\epsilon\rho$ are not found with rel., $\pi\epsilon\rho\acute{\iota}$ always after it, $\tau\omicron\upsilon\ \pi\epsilon\rho\acute{\iota}$)—consonantal forms of the relative are used— $\acute{\epsilon}\nu\ \tau\acute{\omega}$, $\acute{\epsilon}\kappa\ \tau\omicron\upsilon$, $\pi\rho\acute{\omicron}\varsigma\ \tau\omicron\iota\upsilon\varsigma$, etc.,—except in the temporal expressions $\acute{\epsilon}\nu\ \acute{\omega}$, $\acute{\epsilon}\varsigma\ \delta$, $\delta\chi\rho\iota\ \omicron\upsilon$, $\mu\acute{\epsilon}\chi\rho\iota\ \omicron\upsilon$, $\acute{\epsilon}\xi\ \omicron\upsilon$.

(b) when the preposition admits of elision— $\acute{\alpha}\nu\tau\acute{\iota}$, $\acute{\alpha}\pi\acute{\omicron}$, $\delta\acute{\iota}\alpha$, $\acute{\epsilon}\pi\acute{\iota}$, $\kappa\alpha\tau\acute{\alpha}$, $\mu\epsilon\tau\acute{\alpha}$, $\pi\alpha\rho\acute{\alpha}$, $\acute{\iota}\pi\acute{\omicron}$ ($\acute{\alpha}\mu\phi\acute{\iota}$ and $\acute{\alpha}\nu\acute{\alpha}$ are not found before the relative)—vocalic forms of the relative are used— $\acute{\alpha}\nu\tau'$ $\acute{\alpha}\nu$, $\acute{\alpha}\pi'$ $\omicron\upsilon$, $\delta\acute{\iota}'\ \eta\varsigma$, $\pi\alpha\rho'$ $\acute{\omega}$ (but $\tau\acute{\omega}\ \pi\acute{\alpha}\rho\alpha$) etc.

2. $\delta\omicron\tau\iota\varsigma$ never has initial τ . Following $\tau\acute{\iota}\varsigma$ it has in gen. and dat. of all genders $\delta\tau\epsilon\omicron$ ($\epsilon\upsilon$), $\delta\tau\acute{\epsilon}\omega$, $\delta\tau\acute{\epsilon}\omicron\iota\varsigma$ and in neut. pl. $\delta\sigma\sigma\alpha$ (= * $\acute{\alpha}$ - $\tau\acute{\iota}$ - α).

63. INTERROGATIVE AND INDEFINITE.

τίς has in gen. and dat. *τέο* (τεῦ), *τέφ*, *τέων*, *τέοισι*. Similarly the enclitic *τις*.

NUMERALS.

64. (1) *δύο* is declined as a plural, *δυοῖν* (also *δύο*), *δυοῖσι*.

(2) *δωδέκα* is found for *δώδεκα*.

δύω and *δω* go back to different forms **δυfω* and **δfω* (cf. Lat. *duo* = **duyū*, and *bis* = **dvīs*).

(3) In *τεσσαρεσκαίδεκα*, *τέσσερες* is undeclined, e.g. *ἕτεα τεσσαρεσκαίδεκα*. The ordinal is *τεσσαρεσκαδέκατος*.

IV. CONJUGATION.

65. *Augment and Reduplication.*

(1) The temporal augment is as in Attic except that iterative forms, e.g. *λάβεσκε*, take no augment: *χρή* has *χρήν*, *βούλομαι* and *μέλλω*, *ἐβουλόμην* and *ἔμελλον*, *δύναμαι* generally *ἐδυνάμην*; *κτάομαι* has *ἔκτημαι*.

(2) The syllabic augment and reduplication is often neglected.

(a) It is constantly neglected in *αἰγινέω*, *ἀεθλίω*, *ἀλυκτάζω* (*ἀλύκταζον* once), *ἄνωγε*, *ἀναισιμόω*, *ἀρρωδέω*, *ἐναύω*, and in verbs beginning with *αι*—in *έῶ*, *έζομαι*, *έθελοκακέω*, *έλινύω*, *έργάζομαι*, *έργω*, *έρδω*, *έσθηνέμος*, *έσσόω*, *έτεροιάζω*, *έτοιμάζω*, and in verbs beginning with the diphthongs *ει*, *ευ*—in *οδοιπορέω*, *ορτάζω*, *οφέλων* (?), and in verbs in *οι* (but *ἀνέφγες*).

(b) Some verbs want the augment or reduplication only in certain forms, e.g. *αγωνίζομαι*, perf. *αγωνίδαται*: *ἀνδραποδίζω*, *ἀνδραποδισμένους*: *ἀρχω*, *ὑπαργμένος*, etc. Many verbs vary so much that no rules can be laid down for them, see Bredow, 285—319.

(c) Isolated forms. *ορέω* has *ορων*, *εῶθα* = *εῖωθα* (§ 3. II. e): *ἐοργα*: *ἦλων*, *ἦλωκα* (*ἀλίσκομαι*): *ἦνδανον*, *εἶδα* (*ἀνδάνω*):

ἀρᾶιρημαι (αἰρέω). οἶκε (=ἔουκε) wants reduplication like οἶδα.

To what extent the augment was dropped in Ionic is uncertain for want of inscriptional evidence. *ἐργαζόμεν* is confirmed by inscr. In verbs beginning with a diphthong such as αἶρω, εὔδω, the Herodotean αἶρεον, εὔδον, might regularly represent αἶρεον, ηὔδον (Br². § 109). In other cases there is no apparent reason for the absence of the augment.

Personal endings and Tense and Mood Formation.

66. In many cases in personal endings vowels, which in Attic are contracted, are found written separately, though often pronounced as diphthongs.

- (1) -ao in 2 sg. 1 aor. ind. mid., ἐργάσαι (§ 28. 2).
- (2) -ea, in the pluperfect active, ἐώθεα, ἐώθεας (§ 31. 2), but ἐώθει (§ 16. 2).
- (3) -eai in 2 sg. pres. and fut. ind. mid. οἴχεται, λέγεται, ἀμείψεται (§ 32. 2).
- (4) -eo (eu) in 2 sg. ipf. ind., pres. ipv., 2 aor. indic. and ipv. mid., ἐλύεο, λύεο, ἐγένεο, γένεο (§ 37. 2), μέμνεο (§ 38).
- (5) -ew in liq. fut. and in 1 and 2 aor. conj. pass. and conj. of aorists active which follow the -μι conjugation. σημανέω, αἰρεθέω, αἰρεθέωμεν, ἀπιέωσι, ἐξαναστέωμεν, προσθέω, βέω.

The last-mentioned arose from *στή-ομεν*, *θή-ω*, *βή-ω* (§ 38) which are found in Homer, partly with *ει*, *θείω* etc.

67. The endings -σται, -ατο, for -νται, -ντο are found in the perf. and plup. pass., in the pres. and ipf. pass. of verbs in -μι, and in the optative middle. ἀποδεδέχεται, κεχωρίδεται, ἐτετάχατο, ἀπίκατο, ἐμεμνέατο, ἡγάται, ὥρμέαται, περιεβεβλέατο: κέαται, ἐκέατο, κατέαται, κατέατο: ἀπιστάται, ἐπανιστάται, προτιθέαται, ἐκδιδάται: γινοίατο, γενοίατο.

After a consonant (including consonantal χ and ψ), π had to take upon itself the part of a vowel, and this vocalic π in Greek became α (G. § 137). Thus arose regularly *e.g.* ἀποδεδέχ_αται = *ἀποδεδέχ_ηται, κέ_αται = *κε_η-ηται, ξ_αται = *ἥσ-ξ_ηται, ἰδ_ρά-ται = *ἰδ_ρύ_η-ηται, γενό_ατο = *γενό_η-το (for *γενό_ατο with ϵ restored from the other persons). From consonant stems the ending -αται was extended to vowel stems, βεβλή_α-ται, μεμνή_α-ται, whence βεβλέ_αται, μεμνέ_αται (§ 34), but the usual forms are also found. It was further transferred to the pres. and ipf. mid. of -μ verbs, the transference being helped by the existence of the presents ξ_αται, κέ_αται, ipf. ξ_ατο, ἐκέ_ατο.

68. In the ipf. and aor. Hdt. often has iterative forms in -σκον, as ἔσκον, διαφθείρεσκον, φεύγεσκον, λάβεσκον (θύεσκε Hippon. 37). These forms never have the augment (§ 65. 1).

69. Subjunctive.

Subjunctives of the 1 aor. with the original short thematic vowel are found on inscr. of certain parts (Chios, Teos, Ephesus) and in the Elegiac poets, *e.g.* παραμείψεται Mimn., where however they may be due to Epic influence. ποιήσωμαι (Hippon. 43) shews that they were not universal throughout Ionia, and mss. of Hdt. give the longer form.

70. Optative.

1. Optatives in -ην like εἶην, δοίην have in the plur. both longer and shorter forms, εἴημεν, δοίητε, εἴησαν, συλλεχ-θείησαν: εἶεν, δοίεν, εἰδείεν, ἀλισθεῖεν.

It may be that the longer forms have been introduced by transcribers, as has often happened in Attic writers.

2. Optatives of verbs in -αω have in the sing. -ήην, in the plur. -όμεν, -ώεν, *e.g.* ὀπτήην, νικώέεν. Verbs in -εω follow the thematic conjugation, μονομαχέοιμι, ποιοίμι, καλέοι, καλείεον, except vi. 36, where ABC have ποιοίην. An inscr. of Teos *I. I.* 156 *a* gives both ποιοί and ἀνωθεοίην. Of -ωω verbs I have found no examples.

3. The optative of the 1 aor. act. has the endings -εας, -εε(ν), -εαν, not -αιες, -αιε, -αιεν.

This is regular in the poets and on inscriptions, and nearly so in the mss. of Hdt. The few instances in which the mss. give *-αιεν* must accordingly be corrected.

71. Imperative.

In the third person plur. in Hdt., as in poets and inscr., the short forms are found, *-όντω, -άντω, -έσθων*.

ἔστωσαν I. 147 forms an exception. Probably it should be changed to *ἔστω* as on inscr. I. I. 13, 174.

Verbs in -αω, -εω, -οω.

72. Verbs in *-άω*.

These contract as in Attic.

Note a. Side by side with forms in *ᾶ*, are found forms in *-εω, -εο*, as *ὀρέω, ὀρέοντες, ὀρέομεν* (the instances are given, *Curtius Studien* VII. 190—200). They are most common in the verbs *ὀρᾶν, εἰσπρᾶν, φοιτᾶν*. To what extent they should be retained is doubtful, as is also the explanation of them. From the purely Ionic standpoint, the starting-point of the formation might be found in forms in *-ᾶω*, Homeric *μενονᾶω, διψᾶω*: *-ᾶω* would become in Ionic *-ηω, -εω*. But the change is also found in dialects where this explanation is inadmissible (Schmidt, *Die Pluralbildungen der Idg. Neutra*, 327—384). Schmidt would connect the phenomenon with the appearance of *ε* in *-ασ-* stems (*γέρας, γέρεος*) and supposes that *α* became *ε* regularly before *ο*. In the absence of inscriptional evidence it is safer to write *ω*, as has been done except in the case of the three verbs mentioned above.

b. In *χρέωμαι* = **χρή-ιωμα* (§ 88 Attic *χρῶμαι*) endings beginning with *ε, η*, are joined on to a shorter stem *χρᾶ-*, *χρᾶται* (= **χράττεται*), *χρᾶσθαι*, etc. An infin. *χρησθαι* is found on inscr. of Ceos, I. I. 43.

73. Verbs in *-εω*.

1. Where *ε* comes in contact with *ο* and *ω*, the vowels remain but are pronounced as one syllable, *-εω, εο* (later *ευ*), *ποιέω, καλέομεν*. In the opt. *-έοι* and *-οί* are found, the latter representing the pronunciation (§ 37. 7).

2. Where ϵ comes in contact with ϵ or η the vowels contract as in Attic, δοκεῖ, δοκῆ, δέηται (§ 16. 1).

74. Verbs in - ω .

These contract as in Attic.

Verbs in - μ i

have to a larger extent than in Attic passed into the thematic conjugation.

75. Verbs in - $\eta\mu$ i, = - $\tilde{a}\mu$ i, ἴστημι, κίρνημι.

(1) Pres. ind. 3 sg. ἰστᾶ (beside ἴστησι), κίρνᾶ, as though from *ἰστώω, *κίρνᾶω. 3 pl. ἰσᾶσι.

(2) Impf. 3 sg. ἴστα, as well as ἴστη.

(3) Perf. part. is ἐστεώς (§ 38).

76. Verbs in - $\eta\mu$ i, = - $\eta\mu$ i, τίθημι, ἵημι, πίπλημι.

1. Pres. ind. 3 sg. regularly as though from verb in $\acute{\epsilon}\omega$, τιθεῖ, as usually in poets (Mimn. 1. 6, 5. 7), once τίθησι iv. 73 (as Semon. Amorg. 1. 2), ἀπιεῖ vi. 62 (ἀπίησι ABC), ἐμπιμπλεῖ vii. 39 (but in the other parts πιμπλάσι, πιμπλᾶναι, etc. like ἴστημι, ablaut η : α). From the corresponding verb πίμπρημι AB viii. 109 have a part. πιμπρεῖς, which may be right.

2. Impf. ind. sg. 1 ἐτίθεα (once), 3 ἐτίθεε (twice), ἐτίθει once, the correct form, ἴει. ἐτίθεα, whether due to Hdt. or his correctors, is formed on the analogy of the pluperfect.

Note. While in the pres. the mss. regularly accent τιθεῖ, they have for the most part ἴει, where analogy demands ἴει.

3. Subj. τίθωμαι, προτιθώμεθα : πίμπληται, vii. 37 : ἵημι, ἀπίη, ἐπίη, but ἀπιέωσι.

These examples represent two different modes of formation, one that of - ω verbs, the other that of the non-thematic 2 aor. (§ 66. 5). It is impossible to say which Hdt. used, but if he wrote ἀπιέωσι, it is probable that he wrote ἰῆ, or if ἰῆ that he wrote ἰωσι. From verbs in - $\tilde{a}\mu$ i in iv. 99 ABC have *δυνεώμεθα*,

and verbs in -ωμι have διδῶ, διδῶσι, but διδωται. There is the same doubt in Attic whether we should write τίδωμαι or τιθῶμαι.

For subj. of 2 aor. see § 66. 5.

4. Optative. Pres. ὑποτίθοιτο, III. 41: aor. ὑποθείτο, προσθείτο, but προθείτο III. 48, which should probably be corrected to προθείτο.

5. From ἀνίημι comes a peculiar perfect 3 pl. ἀνέωται, from μετήημι perf. part. μεμετιμένος (but μετείσθω) with reduplication of the preposition.

77. Verbs in -ωμι.

(1) Pres. 2 διδοῖς, 3 διδοῖ as poets and inscriptions, but διδωσι II. 2 (διδοῖ Rsv), 154, VIII. 24 as Arch. 16, διδοῦσι.

(2) Ip. 1 ἐδίδουν, 3 ἐδίδου.

(3) Ip. 2 sg. δίδου.

78. Verb in -νμι.

(1) As in Attic, but 3 pl. pres. ind. -ῶσι, δεικνῶσι.

(2) Besides in the subj. and opt. where the change to the -ω conjugation is regular also in Attic, in the pres. ind. and part. and in the ip. ind. act. Hdt. uses forms of the -ω conjugation side by side with those of the -ν conjugation, e.g. προσαπολλύεις, προδεικνύει, ὀμνύουσι, πηγνύουσι, εἰδείκνυε, ἐπεζεύγνυνον, ζευγνύων, δεικνύοντες. The regular forms are the more common.

The same transference is also found in poets and inscriptions. The transition in Attic began later (Meisterhans 153).

Note. ἰστᾶσι, τιθεῖσι, διδοῦσι, δεικνῶσι, arise from ἰστα-ντι, τιθε-ντι, διδο-ντι, δεικνυ-ντι. As there is no contraction here, the natural accentuation would be ἰστασι, τιθείσι, διδουσι, δεικνυσι, which should perhaps be restored, cf. Br². § 115.

79. εἰμί.

1. Pres. ind. 2 sg. εἶς (on the analogy of φέρεις), 1 pl. εἰμὲν (§ 11. 2 α).

2. ἔω (= *ἔσω, Lat. ero), ἦς, ἦ (= *ἔσῃς, *ἔσῃ), 3 pl. ἔωσι.

3. Opt. *εἶην, εἶη* (once *εἶοι, ἐνέοι*, VII. 6), *εἶεν, εἶησαν*.
4. Part. *έών, έούσα, έόν*.
5. Ip̄f. *εἶα* (§ 34), *εἶας* (§ 31. 2, *ἦς* Anacr. 7), *ἦν, εἶατε, ἦσαν*.
80. *εἶμι*.
- Ip̄f. *ἦα, ἦε* (*ἦει* ?), *ἦσαν*.

As *η* is here the augmented form of *α* it is absurd to write it as if *η* and *ι* formed two syllables, cf. § 86. For *ἦα, ἦσαν* in Homer should probably be restored *ἦεα, ἦεσαν* like *ἦδεα, ἦδεσαν*, Br³. § 137^b. *ἦε*, which is also Homeric, is a transference to the thematic conjugation. *ἦει*, which is often found in the mss., is shewn to be Ionic by Arch. 89; *ἦσαν*, Arch. 82.

81. *οἶδα*.
1. Pres. *οἶδα, οἶδας, οἶδε, ἴδμεν* (four times *οἶδαμεν*), *ἴσ τε, ἴσασι* (once *οἶδασι*, II. 43).
2. Conj. *εἰδέω, εἰδῆς*, etc.
3. Opt. *εἰδείην*.
4. Ip̄f. *ἦδεα* (*ἦδη*, Theog. 667), *ἦδει* (mss. mostly *ἦδεε*), *ἦδέατε, ἦδεσαν*.

82. *κείμεαι*.

The diphthong *ει* is in the mss. often wrongly distracted to *εε*, *κείραι, κείσθαι*: *ἔγκειμαι*, Arch. 84, *κείραι*, Arch. 69, Sem. Amorg. 7. 4.

SYNTAX.

83. Points in which the syntax of Hdt. differs from that of Attic writers will be discussed in the notes as they arise.

SPECIMENS OF THE IONIC DIALECT FROM THE
INSCRIPTIONS AND THE POETS.1 = *I. I.* 22, Naxos.

Νικάνδρῃ μ' ἀνέθηκεν Ἡεκηβόλωι ἰοχεαίρῃ
 Γούρῃ Δεινοδίκῃ τοῦ Ναησίου, Ξησοχος ἀλ(λ)ήων,
 Δεινομένεος δὲ κασιγνήτῃ, Φράησου δ' ἄλοχός με.

Note η = common Greek η, η = η arising from ā.

2 = *I. I.* 100, Miletus.

- - - ντων, λαμβάνειν δὲ τὰ δέρματα κ[αί] τὰ ἄλλα γέρεα. ἦν
 ἐν θύηται, λάψεται γλώσσαν, ὀσφύν, δασέαν, ὥρην. ἦν δὲ
 πλέω θύηται, λάψεται ἀπ' ἐκάστου ὀσφύ[ν, δασέ]αν καὶ γλώσ-
 σαν, καὶ κωλῆν μίαν ἀπὸ πάντων. καὶ τῶν ἄλλων θεῶν τῶν [ἐν]-
 τεμενίων, ὅσων ἱεράται ὁ ἱερέως, λάψεται τὰ γέρεα τὰ αὐτὰ
 καὶ κωλῆν ἀντὶ [τῆς ὥρης, ἥ μὴ βασιλεὺς λαμβάνη. ἦν δὲ
 εὐστόν θύη· ἡ πόλις, λάψεται γλώσσαν, ὀσφύν, δασέαν, ὥρην.
 ἦν ξένος ἱεροποιῇ τῷ Ἀπόλλωνι, προἰεράσθαι τῷ [ν] ἄστων ὃν ἂν
 θέλῃ ὁ ξένος, διδόναι δὲ τῷ ἱερεί τὰ γέρεα ἅπερ ἡ πόλις διδοί
 π[άντα] χωρὶς δερμάτων[ν], π[λήν] τοῖς Ἀπολλωνίοις - - -

3 = *I. I.* 156, Teos.

ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισιν τὸ ξυνὸν ἢ ἐπ'
 ιδιώτῃ, κείνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅστις
 ἐς γῆν τὴν Τηίην κωλύοι σίτον ἐσάγεσθαι ἢ τέχνην ἢ μηχανὴν ἢ
 κατὰ θάλασσαν ἢ κατ' ἡπειρον ἢ ἐσαχθέντα ἀνωθεοίη, κείνον
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅς ἂν
 τὰστίλας ἐν ἡμισιν ἡπαρὴ γέγραπται ἢ κατάξει ἢ φοινίκια ἐκκό-
 ψε[ι] ἢ ἀφανέας ποιήσει, κείνον ἀπόλλυσθαι καὶ αὐτὸν καὶ
 γένος.

4 = *I. I.* 238, Halicarnassus.

[τ]άδε ὁ σ[ύ]λλο[γο]ς ἐβουλεύσατ[ο] ὁ Ἀλικαρνατ[έω]ν καὶ
 Σαλμακίτων καὶ Λύγ[δα]μις ἐν τῇ ἱερῇ[ι] ἀγορῇ, μηνῶ[ς]
 Ἑρμαιῶνος πέμπτῃ ἰσταμέ[νου], ἐπὶ Λέοντος πρυταν[είου]τος

τοῦ Ὁατάτιος κα[ί] Σα[ρ]υσσώ[λ]λου τ[οῦ] Θεικυλῶνε[ω]·
 μνήμονας· μὴ παραδίδ[ο]σθαι μὴ[τε] γῆν μῆτε οἰκ[ί]α τοῖς μνή-
 μ[ο]σιν ἐπὶ Ἀπολλωνίδεω τοῦ Λυ[γ]δάμιος μνημονεύοντος καὶ
 [Πα]ναμύου τοῦ Κασβῶλλιος καὶ Σ[αλ]μακίτεων μνημονεύοντων
 Μ[ε]γαβάτεω τοῦ Ἀφύασιος καὶ [Φο]ρμίωνος τοῦ Πανυάτιος.
 ἦν δ[έ] τι[ς] θέλησι δικάζ[ε]σθαι περὶ γῆ[ς] ἢ οἰκίαν, ἐπικαλ[ε]ῖτω
 ἐν ὀκτωκα[ίδ]εκα μηνσίν, ἀπ' οὗ τὸ ἄδос ἐγένε[το]. νόμωι δέ,
 κατὰ π[ε]ρ νῦν, ὀρκῶ <ι> σ[α]ι τοῦ[ς] δικαστάς. ὅτ[ι] ἂν οἱ μνήμο-
 νες ἐιδέωσιν, τοῦτο καρτερόν εἶνα[ι]. ἦν δέ τις ὕστερον ἐπικα-
 λῆι τοῦ[του] τοῦ χρόνου τῶν ὀκτωκαίδεκα [μ]ηνῶν, ὅρκον εἶναι
 τ[ῶ]ι νεμομένω[ι] τ[ῆ] γῆν ἢ τὰ οἰκ[ί]α, ὀρκοῦν δέ τ[οῖς] δικα-
 στάς ἡμ[ῶ]ν δεξαμ[ένου]ς· τὸν δὲ ὅρκον εἴ[ν]αι παρέοντος
 [τοῦ] ἐ[ν]υστηκότος· καρτεροὺς δ' εἶναι γ[ῆ]ς καὶ οἰκίαν, οὔτινες
 τότε εἶχον, ὅτε Ἀ[πο]λλωνίδης καὶ Παναμύης ἐμνημό[νευ]ον, εἰ
 μὴ ὕστερον ἀπεπέρασαν. [τὸ]ν νόμον τοῦτον ἦν τις θέλησι [συγ]-
 χέαι ἢ προθῆτα[ι] ψῆφον ὥστε μ[ὴ] εἶναι τὸν νόμον τοῦτον, τὰ
 ἐόν[τα] αὐτοῦ πεπρήσθω καὶ τὰ πολλὰ [ο]ς εἶναι ἱερά, καὶ αὐτὸν
 φεύγειν ἀ[ι]εῖ· ἦν δὲ μὴ ἦ αὐτῷ ἄξια δεκα[στα]τήρων, αὐτὸν
 [π]επρήσθαι ἐπ' [έ]ξα γωγῇ καὶ μ[η]δ[α]μὰ κάθοδον [εἶ]ναι ἐς
 Ἀλικαρνησσόν. Ἀλικά[ρ]νησσέων δὲ τῶς συμπαντων τ[οῦ]τ[ω]ι
 ἐλευθερόν εἶναι, ὅς ἂν ταῦτα μ[ὴ] π[α]ραβαίνειν κατόπερ τὰ ὅρκα
 ἔτα[μον] καὶ ὡς γέγραπται ἐν τῷ Ἀπολλ[ωνί]ωι, ἐπικαλεῖν.

5. Archilochus *Fr.* 66.

Θυμέ, θύμ', ἀμηχάνοισι κήδεσιν κυκώμενε,
 ἀνὰ δ' ἔχεδ', μένων δ' ἀλίξεῖο προσβαλὼν ἐναντίον
 στέρνον ἐν δόκοισιν ἐχθρῶν πλησίον κατασταθεῖς
 ἀσφαλῆως· καὶ μῆτε νικῶν ἀμφάδην ἀγάλλεο
 μῆτε νικηθεὶς ἐν οἴκῳ καταπεσὼν ὀδύρεο.

6. Semonides *Fr.* 7. 57—66.

τὴν δ' ἵππος ἀβρὴ χαιτήησσ' ἐγείνατο,
 ἢ δοῦλ' ἔργα καὶ δύνῃ περιτρέπει·
 κοῦτ' ἂν μύλῃς ψαύσειεν, οὔτε κόσκινον
 ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,
 οὔτε πρὸς ἵπνον ἀσβόλῃν ἀλεύμενη
 ἴζοιτ'· ἀνάγκη δ' ἄνδρα ποιεῖται φίλον.

INTRODUCTION.

lxv

λοῦται δὲ πάσης ἡμέρης ἀπο ῥύπον
δύς, ἄλλοτε τρίς, καὶ μύρουσ' ἀλείφεται·
αἰεὶ δὲ χαίτην ἐκτενισμένην φορεῖ
βαθεῖαν, ἀνθέμοισιν ἐσκιασμένην.

THE MANUSCRIPTS.

A (M) Florentinus or Mediceus, Laurentian library, Florence, 10th century.

B (P) Romanus, Angelican library, Rome, 11th century.

C (F) Florentinus, Laurentian library, Florence, 11th century (?).

P Parisinus, 13th century (Stein).

R Romanus, Vatican library, 14th century.

s Sancroftianus, Emmanuel College, Cambridge, 14th century.

v Vindobonensis, Vienna, 14th century.

These fall into two families ABC and Rsv; P goes sometimes with the one, sometimes with the other. The best representatives of the first family are A and B, of the second, R (in which Book V is wanting) and v. The relative value of the two families has been a subject of much discussion, and the question can hardly be regarded as finally decided. Most scholars are inclined to follow rather the A family, while others, such as Cobet and Gomperz, hold that the mss. of the R family, though, as is natural from their later date, much corrupted in many ways, represent the better text. It cannot be disputed that in many cases this family alone has preserved the true reading, and it is to be noted that sometimes the reading of this family agrees with the testimony of ancient writers: in such cases scholars who despise the authority of this group are driven to the very improbable supposition that the reading is due to the correction of some learned man. In the

present state of the question it is impossible to assign an unconditional superiority to either class, so that it alone should be used in the constitution of the text.

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ΗΡΟΔΟΤΟΥ
ΤΟΥ ΑΛΙΚΑΡΝΗΣΣΕΩΣ
ΙΣΤΟΡΙΩΝ ΕΚΤΗ
ΕΠΙΓΡΑΦΟΜΕΝΗ ΕΡΑΤΩ.

ΑΡΙΣΤΑΓΟΡΗΣ μέν νυν Ἰωνίην ἀποστήσας 1
οὕτω τελευτᾷ· Ἰστιαῖος δὲ ὁ Μιλήτου
τύραννος μεμετιμένος ὑπὸ Δαρείου
παρῆν ἐς Σάρδεις. ἀπυγμένον δὲ αὐ-
5 τὸν ἐκ τῶν Σούσων εἶρετο Ἀρταφρέ-
νης ὁ Σαρδίων ὑπαρχος κατὰ κοῖόν τι δοκέει
Ἴωνας ἀπεστάναι· ὁ δὲ οὔτε εἰδέναι ἔφη ἐθώμαζε
τε τὸ γεγονὸς ὥς οὐδὲν δῆθεν τῶν παρεόντων
πρηγμάτων ἐπιστάμενος. ὁ δὲ Ἀρ-
10 ταφρένης ὀρέων αὐτὸν τεχνάζοντα
εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀπο-
στάσιος· Οὕτω τοι, Ἰστιαῖε, ἔχει κατὰ ταῦτα τὰ
πρήγματα· τοῦτο τὸ ὑπόδημα ἔρραψας μέν σύ,
ὑπεδήσατο δὲ Ἀρισταγόρης.
Ἀρταφρένης μέν ταῦτα ἐς τὴν ἀπόστασιν 2
ἔχοντα εἶπε, Ἰστιαῖος δὲ δείσας ὥς συνιέντα

Histieus sent
by Darius to put
down the Ionian
revolt appears in
Sardis toward the
end of 498 B.C.

The Persian go-
vernour Artaphre-
nes charges him
with having insti-
gated the revolt.

I. 2 οὕτως ἐτελεύτα Rev.

Ἄρταφρένεα ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα
Histaeus flees to Chios. He is arrested by the Chians but afterwards released. ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δα-
 ρεῖον ἐξηπατηκώς· ὃς Σαρδῶ νῆσον 5
 τὴν μεγίστην ὑποδεξάμενος κατεργά-
 σεσθαι ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ
 πρὸς Δαρεῖον πολέμου. διαβάς δὲ ἐς Χίον ἐδέθη
 ὑπὸ Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα
 πρήσσειν πρήγματα ἐς ἑωυτοὺς ἐκ Δαρείου. μα- 10
 θόντες μέντοι οἱ Χιοὶ τὸν πάντα λόγον, ὡς πολέ-
 μιος εἶη βασιλείᾳ, ἔλυσαν αὐτόν.

- 3 Ἐνθαῦτα δὴ εἰρωτεύμενος ὑπὸ τῶν Ἰώνων ὁ
Reason alleged by Histaeus for instigating the revolt. Ἰστιάιος κατ' ὃ τι προθύμως οὕτω
 ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστα-
 σθαι ἀπὸ βασιλέος καὶ κακὸν τοσοῦ-
 τον εἶη Ἰωνας ἐξεργασμένος, τὴν μὲν γενομένην 5
 αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὃ δὲ ἔλεγέ σφι
 ὡς βασιλεὺς Δαρεῖος ἐβουλεύσατο Φοίνικας μὲν
 ἐξαναστήσας ἐν τῇ Ἰωνίᾳ κατοικίσαι, Ἰωνας δὲ
 ἐν τῇ Φοινίκῃ, καὶ τούτων εἵνεκα ἐπιστείλει.
 οὐδέν τι πάντως ταῦτα βασιλέος βουλευσαμένου 10
 ἐδειμμάτων τοὺς Ἰωνας.

- 4 Μετὰ δὲ ὁ Ἰστιάιος δι' ἀγγέλου ποιούμενος
 Ἑρμίππου ἀνδρὸς Ἀταρνεΐτεω τοῖσι ἐν Σάρδισι
 ἐοῦσι Περσέων ἔπεμπε βυβλία ὡς προλελεσχη-
 νευμένων αὐτῷ ἀποστάσιος πέρι. ὃ δὲ Ἑρμιππος
 πρὸς τοὺς μὲν ἀπεπέμφθη οὐ διδοῖ, φέρων δὲ 5

II. 5 νῆσον PRsv, cf. v. 106, ubi libri in νῆσον consentiunt
 6 κατεργάσεσθαι P: κατεργάσασθαι cett. 9 ὑπ' αὐτῶν PRsv
 10 ἑωυτοὺς Rsv: αὐτοὺς.

III. 1 δὴ: δὲ PRsv 10 οὐδέν: <ὁ μὲν δὴ> οὐδέν Beiske
 11 ἐδειμάτων τοὺς Ἰωνας del. Cobet.

ἐνεχείρισε τὰ βυβλία Ἀρταφρένει. ὁ δὲ μαθὼν
ἄπαν τὸ γινόμενον ἐκέλευε τὸν Ἑρ- Histæus enters
into communica-
tion with Persians
in Sardis. The
correspondence is
betrayed to Arta-
phrenes.
μιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου
δοῦναι φέροντα τοῖσί περ ἔφερε, τὰ
10 δὲ ἀμοιβαῖα τὰ παρὰ τῶν Περσέων
ἀντιπεμπόμενα Ἰστιαίῳ ἑωυτῷ δοῦναι. τούτων
δὲ γενομένων φανερώων ἀπέκτεινε ἐνθαῦτα πολλοὺς
Περσέων ὁ Ἀρταφρένης.

Περὶ Σάρδεις μὲν δὴ ἐγίνετο ταραχή, Ἰστιαῖον 5
δὲ ταύτης ἀποσφαλέντα τῆς ἐλπίδος
Χίῳι κατήγον ἐς Μίλητον, αὐτοῦ Ἰσ- Histæus tries
to return to Mi-
letus, but is re-
pulsed.
τιαίου δεηθέντος. οἱ δὲ Μιλήσιοι
5 ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρῳ οὐδα-
μῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς
τὴν χώραν, οἷα ἐλευθερίας γευσάμενοι. καὶ δὴ
νυκτὸς γὰρ εὐούσης βίῃ ἐπειράτο κατιῶν ὁ Ἰσ-
τιαῖος ἐς τὴν Μίλητον, τιτρώσκειται τὸν μηρὸν
10 ὑπὸ τεο τῶν Μιλησίων. ὁ μὲν δὴ ὡς ἰπωστὸς
τῆς ἑωυτοῦ γίνεται, ἀπικνεῖται ὀπίσω ἐς τὴν Χίον·
ἐνθεῦτεν δέ, οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε
ἑωυτῷ δοῦναι νέας, διέβη ἐς Μυτιλήνην καὶ
ἔπεισε Λεσβίους δοῦναί οἱ νέας. οἱ He goes over
to Mytilene and
is supplied by
the Lesbians with
ships, with which
he settles at By-
zantium and seiz-
es the vessels from
the Black Sea.
15 δὲ πληρώσαντες ὀκτὼ τριήρεας ἔπλεον
ἅμα Ἰστιαίῳ ἐς Βυζάντιον, ἐνθαῦτα
δὲ ἰζόμενοι τὰς ἐκ τοῦ Πόντου ἐκπλε-
ούσας τῶν νεῶν ἐλάμβανον, πλὴν ἣ
ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἔτοιμοι εἶναι πείθεσθαι.

IV. 7 ἄπαν PRsv : πᾶν.

V. 8 Ἰστιαῖον secl. Herwerden 7 οἷά τε Rsv 10 ἀπω-
στὸς ἐκ Psv 14 δοῦναι οἱ νέας secl. Herwerden 19 πεί-
σεσθαι ABC.

- 6 Ἰστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐποίησαν
ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς
καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες
γὰρ οἱ στρατηγοὶ τῶν Περσέων καὶ
ἐν ποιήσαντες στρατόπεδον ἤλανον 5
ἐπὶ τὴν Μίλητον, τὰλλα πολίσματα
περὶ ἐλάσσονος ποιησάμενοι· τοῦ δὲ ναυτικοῦ
Φοίνικες μὲν ἦσαν προθυμότατοι, συνεστρατεύοντο
δὲ καὶ Κύπριοι νεωστὶ κατεστραμμένοι καὶ Κί-
λικές τε καὶ Αἰγύπτιοι.

10

- 7 Οἱ μὲν δι' ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην
Ἰωνίην ἐστράτευον, Ἴωνες δὲ πυνθα-
νόμενοι ταῦτα ἔπεμπον προβούλους
σφέων αὐτῶν εἰς Πανιώνιον· ἀπικομένοισι δὲ
τούτοισι εἰς τοῦτον τὸν χρόνον καὶ βουλευομένοισι 5
ἔδοξε πεζὸν μὲν στρατὸν μηδένα συλλέγειν ἀντίξουν
Πέρσησι, ἀλλὰ τὰ τείχεα ῥύεσθαι αὐτοὺς Μιλη-
σίους, τὸ δὲ ναυτικὸν πληροῦν ὑπολιπομένους
μηδεμίαν τῶν νεῶν, πληρώσαντας δὲ συλλέγεσθαι
τὴν ταχίστην εἰς Λάδην προναυμαχῆσοντας Μι- 10
λήτον· ἡ δὲ Λάδη ἐστὶ νήσος σμικρὴ ἐπὶ τῇ πόλει
τῇ Μιλησίων κειμένη.

- 8 Μετὰ δὲ ταῦτα πεπληρωμένῃσι τῇσι νηυσὶ
παρήσαν οἱ Ἴωνες, σὺν δὲ σφί καὶ
Αἰολέων οἱ Λέσβον νέμονται· ἐτάσ-
σονται δὲ ὧδε· τὸ μὲν πρὸς τὴν ἡῶ εἶχον κέρας

The Ionian
forces at Lade.

VI. 2 ναυτικός τε? Stein, quem secutus est Herwerden.
VII. 2 ἐστράτευον AB¹C: ἐστρατεύοντο Rsv 6 μηδένα PRsv:
μή ABC 8 ὑπολιπομένους PRsv 10 τῆς Μιλήτου ABC.
VIII. 3 ὅσοι τὴν αἰολίδα γῆν ABCP unde Stein ὅσα τὴν
Λέσβον 4 ἡῶ Rsv: ἔω

5 αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὀγδῶκοντα·
 εἶχοντο δὲ τούτων Πριηνέες δυώδεκα νηυσὶ καὶ
 Μυήσιοι τρισὶ νηυσί, Μυησίων δὲ Τήιοι εἶχοντο
 ἑπτακαίδεκα νηυσί, Τηίων δὲ εἶχοντο Χίοι ἑκατὸν
 νηυσί· πρὸς δὲ τούτοισι Ἑρυθραῖοί τε ἐτάσσοντο
 10 καὶ Φωκαῖες, Ἑρυθραῖοι μὲν ὀκτὼ νέας παρε-
 χόμενοι, Φωκαῖες δὲ τρεῖς· Φωκαίων δὲ εἶχοντο
 Λέσβιοι νηυσὶ ἑβδομήκοντα· τελευταῖοι δὲ ἐτάσ-
 σοντο ἔχοντες τὸ πρὸς ἐσπέρην κέρας Σάμιοι
 ἐξήκοντα νηυσί. πάντων δὲ τούτων ὁ σύμπαρ
 15 ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριη-
 κόσiai τριήρεις.

Αὗται μὲν Ἰώνων ἦσαν, τῶν δὲ βαρβάρων τὸ 9
 πλῆθος τῶν νεῶν ἦσαν ἑξακόςiai. ὥς δὲ καὶ
 αὗται ἀπύκατο πρὸς τὴν Μιλησίην καὶ ὁ πεζὸς
 σφι ἅπας παρῆν, ἐνθαῦτα οἱ Περσέων
 5 στρατηγοὶ πύθόμενοι τὸ πλῆθος τῶν The Persian commanders try to detach the several Ionian states from the common cause.
 Ἰαδῶν νεῶν καταρρώδησαν μὴ οὐ
 δυνατοὶ γένωνται ὑπερβαλέσθαι, καὶ
 οὕτως οὔτε τὴν Μίλητον οἰοί τε ἔωσι ἐξελεῖν μὴ
 οὐκ ἔοντες ναυκράτορες, πρὸς τε Δαρείου κινδύ-
 10 νεύσωσι κακὸν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι
 συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἱ ὑπ'
 Ἀρισταγόρῳ μὲν τοῦ Μιλησίου καταλυθέντες
 τῶν ἀρχέων ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ
 τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων
 15 τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαντες ἔλεγύν

VIII. 14 πασέων δὲ τουτέων B³PRsv.

IX. 3 αὗται sz: αὗται R, αὗται AB, αὗται CPd
 συλλέξαντες ABC 13 ἔφυγον Cobet

11 ἔλεξαν

σφιν τάδε· Ἄνδρες Ἴωνες, νῦν τις ὑμέων εὖ ποιή-
 σας φανήτω τὸν βασιλέος οἶκον· τοὺς γὰρ ἑωυτοῦ
 ἕκαστος ὑμέων πολιήτας πειράσθω ἀποσχίζων
 ἀπὸ τοῦ λοιποῦ συμμαχικοῦ. προῖσχύμενοι δὲ
 ἐπαγγείλασθε τάδε, ὥς πείσονται τε ἄχαρι οὐδὲν 20
 διὰ τὴν ἀπόστασιν, οὐδὲ σφιν οὔτε τὰ ἱερὰ οὔτε τὰ
 ἴδια ἐμπεπρήσεται, οὐδὲ βιαιότερον ἔξουσι οὐδὲν
 ἢ πρότερον εἶχον· εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι,
 οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τάδε ἤδη σφιν
 λέγετε ἐπηρεάζοντες, τὰ περ σφέας κατέξει, ὥς 25
 ἐσσωθέντες τῇ μάχῃ ἐξανδραποδιέονται καὶ ὥς
 σφεων τοὺς παῖδας ἐκτομίας ποιήσομεν, τὰς δὲ
 παρθένους ἀνασπάστους ἐς Βάκτρα, καὶ ὥς τὴν
 χώραν ἄλλοισι παραδώσομεν.

- 10 Οἱ μὲν δὴ ἔλεγον τάδε, τῶν δὲ Ἰώνων οἱ
 τύραννοι διέπεμπον νυκτὸς ἕκαστος ἐς τοὺς ἑωυτοῦ
 ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ ἀπί-
 κοντο αὐται αἱ ἀγγελίαι, ἀγνωμοσύνη τε διεχρέ-
 ωντο καὶ οὐ προσίεντο τὴν προδοσίην, ἑωυτοῖσι 5
 δὲ ἕκαστοι ἐδόκεον μούνουσι ταῦτα τοὺς Πέρσας
 ἐξαγγέλλεσθαι.

- 11 Ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν
 Μίλητον τῶν Περσέων ἐγίνετο· μετὰ
 δὲ τῶν Ἰώνων συλληχθέντων ἐς τὴν
 Λάδην ἐγίνοντο ἀγοραί, καὶ δὴ κού σφιν καὶ ἄλλοι

IX. 16 σφιν om. PRsv 17 ἑωυτοῦ PRsv: αὐτέων
 18 ἀποσχίζειν Rav 22 ἐμπρήσεται CP²R 23 οὐ: μὴ
 PRsv 24 ἤδη om. PRsv 27 τοὺς μὲν? Stein, τοὺς
 <μὲν> Herwerden.

X. 1 ταῦτα PRsv quod Atticismo debetur 6 τε PRsv
 7 ἐπαγγέλλεσθαι Naber.

5 ἡγορῶντο, ἐν δὲ δὴ καὶ ὁ Φωκαεὺς στρατηγὸς
 Διονύσιος λέγων τάδε· "Ἐπὶ ξυροῦ γὰρ ἀκμῆς
 ἔχεται ἡμῖν τὰ πρήγματα," ἄνδρες Ἴωνες, ἡ
 εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοισι ὡς δρη-
 πέτῃσι· νῦν ὦν ὑμεῖς ἦν μὲν βούλησθε ταλαι-
 10 πωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόνος
 ὑμῖν ἔσται, οἰοί τε δὲ ἔσεσθε ὑπερβαλόμενοι
 τοὺς ἐναντίους εἶναι ἐλεύθεροι· εἰ δὲ μαλακίῃ
 τε καὶ ἀταξίῃ διαχρήσεσθε, οὐδεμίαν ὑμέων
 ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην βασιλεί
 15 τῆς ἀποστάσιος. ἀλλ' ἐμοί τε πείθεσθε καὶ ἐμοὶ
 ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγώ, θεῶν
 τὰ ἴσα νεμόντων, ὑποδέκομαι ἢ οὐ συμμείξειν
 τοὺς πολεμίους ἢ συμμίσγοντας πολλὸν ἐλασσώ-
 σεσθαι.

Ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτράπουσι σφέας 12
 αὐτοὺς τῷ Διονυσίῳ. ὁ δὲ ἀνάγων The Ionians sub-
mit themselves to
him.
 ἐκάστοτε ἐπὶ κέρας τὰς νέας, ὅπως
 τοῖσι ἐρέτῃσι χρῆσαιτο διέκπλοον ποιεόμενος
 5 τῇσι νηυσὶ δι' ἀλληλέων καὶ τοὺς ἐπιβάτας
 ὀπλίσειε, τὸ λοιπὸν τῆς ἡμέρης τὰς νέας ἔχεσκε
 ἐπ' ἀγκυρέων, παρεῖχέ τε τοῖσι Ἴωσι πόνον δι'
 ἡμέρης. μέχρι μὲν νυν ἡμερέων ἑπτὰ ἐπείθοντό
 τε καὶ ἐποίεον τὸ κελευόμενον. τῇ δὲ ἐπὶ ταύτῃσι
 10 οἱ Ἴωνες, οἷα ἀπαθέες ἐόντες πόνων τοιούτων
 τετρυμένοι τε ταλαιπωρήσιν τε καὶ ἡλίῳ, ἔλεξαν
 πρὸς ἑαυτοὺς τάδε· Τίνα δαιμόνων παραβάντες

XI. 5 ἡγορῶντο AB¹: ἡγορόωντο 13 διαχρήσησθε ABC
 18 ἐλασσωθήσεσθαι ABC.

XII. 12 τίνα δαιμόνων < νόμον > Desrousseaux, forsan recte

τάδε ἀναπύμπλαμεν; οἷτινες παραφρονήσαντες

*They murmur
at their sufferings
and refuse to obey
him.*

καὶ ἐκπλώσαντες ἐκ τοῦ νόου ἀνδρὶ
Φωκαίει ἀλαζόνι, παρεχομένῳ νέας 15
τρεῖς, ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχο-
μεν· ὁ δὲ παραλαβὼν ἡμέας λυμαίνεται λύμῃσι
ἀνηκέστοισι, καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νούσους
πεπτώκασι, πολλοὶ δὲ ἐπίδοξοι τῷ τούτῳ πεί-
σεσθαι· πρό τε τούτων τῶν κακῶν ἡμῖν γε κρέσσον 20
καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστι, καὶ τὴν μέλλουσαν
δουληίην ὑπομεῖναι ἥτις ἔσται, μᾶλλον ἢ τῇ
παρεούσῃ συνέχεσθαι. φέρετε, τοῦ λοιποῦ μὴ
πειθώμεθα αὐτοῦ. ταῦτα ἔλεξαν, καὶ μετὰ ταῦτα
αὐτίκα πείθεσθαι οὐδεὶς ἤθελε, ἀλλ' ὅλα στρατιῇ 25
σκηναί τε πηξάμενοι ἐν τῇ νήσῳ ἐσκιητροφέοντο
καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας οὐδ' ἀνα-
πειράσθαι.

13 Μαθόντες δὲ ταῦτα γινόμενα ἐκ τῶν Ἰώνων οἱ

*The Samians de-
sert the common
cause.*

στρατηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ
παρ' Αἰάκεος τοῦ Συλοσῶντος κείνους
τοὺς πρότερον ἔπεμπε λόγους Αἰάκης κελευόντων
τῶν Περσέων, δεόμενός σφεων ἐκλιπεῖν τὴν Ἰώνων 5
συμμαχίην, οἱ Σάμιοι ὦν ὀρέοντες ἅμα μὲν εἰσὶν
ἀταξίην πολλήν ἐκ τῶν Ἰώνων ἐδέκοντο τοὺς
λόγους, ἅμα δὲ κατεφαίνετό σφιν εἶναι ἀδύνατα
τὰ βασιλείος πρήγματα ὑπερβαλέσθαι, εὖ γε
ἐπιστάμενοι ὥς εἰ καὶ τὸ παρεὸν ναυτικὸν ὑπερ- 10

XII. 13 παραφρονήσαντές <τε> Herwerden 19 πείσεσθαι
PRsv: πείσεσθαί εἰσι.

XIII. 1 ταῦτα τὰ ABC 6 εἰσὶν ἅμα μὲν ABC 8 ἀδύ-
νατον PRsv 9 γε Gomperz: τε PRsv, δὲ ABC, del. Stein

βαλοῖατο [τὸν Δαρεῖον], ἄλλο σφι παρέσται πεντα-
 πλήσιον. προφάσιος ὦν ἐπιλαβόμενοι, ἐπεῖτε
 τάχιστα εἶδον τοὺς Ἴωνας ἀρνεομένους εἶναι χρη-
 στούς, ἐν κέρδει ἐποιέοντο περιποιῆσαι τὰ τε ἱερὰ
 15 τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ' ὅτεο
 τοὺς λόγους ἐδέκοντο, παῖς μὲν ἦν Συλοσῶντος
 τοῦ Αἰάκεος, τύραννος δὲ ἐὼν Σάμου ὑπὸ τοῦ
 Μιλησίου Ἀρισταγόρῳ ἀπεστέρητο τὴν ἀρχὴν
 κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι.

Τότε ὦν ἐπεὶ ἐπέπλων οἱ Φοίνικες, οἱ Ἴωνες 14
 ἀντανήγον καὶ αὐτοὶ τὰς νέας ἐπὶ Battle of Lade
B.C. 497.
 κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ
 συνέμισγον ἀλλήλοισι, τὸ ἐνθεῦτεν οὐκ ἔχω ἀτρε-
 5 κῶς συγγράψαι οὔτινες τῶν Ἰώνων ἐγίνοντο
 ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίᾳ ταύτῃ
 ἀλλήλους γὰρ κατατιῶνται. λέγον- Flight of the
Samiens, all but
eleven ships.
 ται δὲ Σάμιοι ἐνθαῦτα κατὰ τὰ συγ-
 κείμενα πρὸς τὸν Αἰάκεα ἀειράμενοι τὰ ἰστία
 10 ἀποπλῶσαι ἐκ τῆς τάξις ἐς τὴν Σάμον, πλὴν
 ἑνδεκα νεῶν. τούτων δὲ οἱ τριήραρχοι παρέμενον
 καὶ ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατη-
 γοῖσι· καὶ σφι τὸ κοινὸν τὸ Σαμίων ἔδωκε διὰ
 τοῦτο τὸ πρήγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν
 15 ὥς ἀνδράσι ἀγαθοῖσι γενομένοισι, καὶ ἔστι αὕτη
 ἢ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι

XIII. 11 τὸν Δαρεῖον del. Wesseling 13 ἀρνεομένους
 RSV: οὐ βουλομένους 15 παρ' οὐ ABC 16 ἐδέκοντο οἱ
 Σάμιοι ABC.

XIV. 2 ἀντανήγαγον AB¹ 6 ἢ ἀγαθοὶ del. Cobet 11 δέκα
 PRSV (ἵ' pro ια') ἑνδεκα Pausanias vii. 10. 1 ἔμενον PRSV
 15 γενομένοισι ABC

τοὺς προσεχέας φεύγοντας τῷτὸ ἐποίεον τοῖσι
Σαμίοισι· ὥς δὲ καὶ οἱ πλέονες τῶν Ἰώνων ἐποίεον
τὰ αὐτὰ ταῦτα.

- 15 Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περι-
Bravery of the ἐφθησαν τρηχύτατα Χίοι ὡς ἀπο-
Chians. δεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ
ἐθελοκακέοντες· οἱ παρείχοντο μὲν, ὥσπερ καὶ
πρότερον εἰρέθη, νέας ἑκατὸν καὶ ἐπ' ἑκάστης 5
αὐτέων ἄνδρας τεσσεράκοντα τῶν ἀστῶν λογάδας
ἐπιβατεύοντας· ὀρέοντες δὲ τοὺς πολλοὺς τῶν
συμμάχων προδιδόντας οὐκ ἐδικαίουεν γενέσθαι
τοῖσι κακοῖσι αὐτῶν ὅμοιοι, ἀλλὰ μετ' ὀλίγων
συμμάχων μεμουνωμένοι διεκπλώνοντες ἐναυμά- 10
χεον, ἐς ὃ τῶν πολεμίων ἐλόντες νέας συχνὰς
ἀπέβαλον τῶν σφετερέων τὰς πλέονας.

- 16 Χίοι μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύ-
γουσι ἐς τὴν ἐωυτῶν, ὅσοισι δὲ τῶν Χίων ἀδύνατοι
ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ ὡς ἐδιώκοντο,
καταφυγάνουσι πρὸς τὴν Μυκάλην. νέας μὲν
δὴ αὐτοῦ ταύτη ἐποκείλαντες κατέλιπον, οἱ δὲ 5
πεζῇ ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπειδὴ δὲ
Destruction of ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι
the Chians. οἱ Χίοι, νυκτὸς τε <γάρ> ἀπίκατο ἐς
αὐτὴν καὶ ἐόντων τῇσι γυναιξὶ αὐτόθι θεσμοφο-
ρίων, ἐνθαῦτα δὴ οἱ Ἐφεσίοι, οὔτε προακηκοότες 10
ὡς εἶχε περὶ τῶν Χίων ἰδόντες τε στρατὸν ἐς τὴν

XIV. 19 τὰ αὐτὰ ταῦτα del. Cobet.

XV. 4 παρείχοντο μὲν γὰρ ABC

8 γίνεσθαι AB¹C

12 σφετέρων νεῶν PR^{ev}.

XVI. 3 αὐτοὶ ABC, καταφεύγουσι ABC

6 ἐπεὶ δὲ PR^{ev}v

'8 γὰρ addidit Stein.

χάρην ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες
εἶναι κλώπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας ἐξεβοή-
θειον πανδημεὶ καὶ ἔκτεινον τοὺς Χίους.

Οὗτοι μὲν νυν τοιαύτησι περιέπιπτον τύχησι· 17

Διονύσιος δὲ ὁ Φωκαεὺς ἐπεῖτε ἔμαθε
τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα, Dionysius sails
to Phoenicia, sinks
Phoenician mer-
chantmen, and
goes to Sicily
where he preys
upon Etruscan
and Carthaginian
commerce.
νέας ἑλὼν τρεῖς τῶν πολεμίων ἀπέπλει
5 ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδὼς ὡς
ἀνδραποδιεῖται σὺν τῇ ἄλλῃ Ἰωνίᾳ·
ὁ δὲ ἰθέως ὡς εἶχε ἔπλει ἐς Φοινίκην, γαύλους δὲ
ἐνθαῦτα καταδύσας καὶ χρήματα λαβὼν πολλὰ
ἔπλει ἐς Σικελίην, ὁρμώμενος δὲ ἐνθεύτεν ληιστῆς
10 κατεστήκει Ἑλλήνων μὲν οὐδενός, Καρχηδονίων
δὲ καὶ Τυρσηνῶν.

Οἱ δὲ Πέρσαι ἐπεῖτε τῇ ναυμαχίᾳ ἐνίκων τοὺς 18

Ἰωνας, τὴν Μίλητον πολιορκέοντες ἐκ Capture of Mi-
letus 494 B.C.
γῆς καὶ θαλάσσης καὶ ὑπορύσσοντες
τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες
5 αἰρέουσι κατάκρης ἕκτω ἔτει ἀπὸ τῆς ἀποστά-
σιος τῆς Ἀρισταγόρεω· καὶ ἡνδραποδίσαντο τὴν
πόλιν, ὥστε συμπεσεῖν τὸ πάθος τῷ χρηστηρίῳ
τῷ ἐς Μίλητον γενομένῳ.

Χρεωμένοισι γὰρ Ἀργείοισι ἐν Δελφοῖσι περὶ 19

σωτηρίας τῆς πόλιος τῆς σφετέρης Fulfillment of
an oracle.
ἐχρήσθη ἐπικοινωνῶν χρηστήριον, τὸ μὲν
ἐς αὐτοὺς τοὺς Ἀργεῖους φέρων, τὴν δὲ παρενθήκη
5 ἔχρησε ἐς Μιλησίους. τὸ μὲν νυν ἐς τοὺς Ἀργεῖους

XVII. 1 τοίνυν ABC 7 ἰθέως del. Herwerden.

XVIII. 5 ἐν τῷ ἕκτῳ Rev. = π α ς α θ ἰ κ η

XIX. 5 τοὺς: αὐτοὺς AC

ἔχον, ἔπεα ν κατὰ τοῦτο γένωμαι τοῦ λόγου, τότε
μνησθήσομαι, τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεοῦσι
ἔχρησε, ἔχει ὥδε·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ, 10
σαι δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις,
νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε
γε ἄνδρες μὲν οἱ πλέονες ἐκτείνοντο ὑπὸ τῶν
Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα 15
ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύ-
μοισι, ὃ νηὸς τε καὶ τὸ χρηστήριον, συληθέντα
ἐνεπὶ μπρατο. τῶν δ' ἐν τῷ ἱερῷ τούτῳ χρημάτων
πολλάκις μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην.

- 20 Ἐνθεῦτεν οἱ ἔζωγρηθέντες τῶν Μιλησίων ἦγοντο
ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρεῖος
κακὸν οὐδὲν ἄλλο ποιήσας κατοίκησε
ἐπὶ τῇ Ἐρυθρῇ καλεομένη θαλάσῃ,
ἐν Ἀμπῇ πόλι, παρ' ἣν Τίγρης ποταμὸς παραρ- 5
ρέων ἐς θάλασσαν ἐξιεῖ. τῆς δὲ Μιλησίων χώρας
αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ
τὸ πεδίου, τὰ δὲ ὑπεράκρια ἔδωσαν Καρσὶ Πηδα-
σεῦσι ἐκτῆσθαι.

- 21 Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων
οὐκ ἀπέδωσαν τὴν ὁμοίην Συβαρίται, οὐ Λαῶν τε
καὶ Σκίδρον οἶκεον τῆς πύλιος ἀπεστερημένοι.

XIX. 9 ἐπιμήχανε Nauck 10 πολλοῖσιν: οἰωνοῖς vel ὄρνισιν
Herwerden forsān recte 12 ἢ Διδύμοις Cobet 13 ὅτε
γε Rsv: ὁπότε 17 καὶ ὁ νηὸς ABC.

XX. 4 καλεομένη om. ABC.

1. 1 πρὸς τὴν οἰκίαν
1. 2 οὐκ ἀπέδωκαν

Συβάριος γὰρ αἰλούσης ὑπὸ Κροτωνιητέων Μιλή-
 5 σιοι πάντες ἤβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ
 πένθος μέγα προσεθήκαντο· πόλιες γὰρ αὐται
 μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλησι ἐξεινώ-
 θησαν. οὐδὲν ὁμοίως καὶ Ἀθηναῖοι·
 Ἀθηναῖοι μὲν γὰρ δῆλον ἐποίησαν
 10 ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει
 τῇ τε ἄλλῃ πολλαχῇ καὶ δὴ καὶ ποιή-
 σαντι Φρυνίχῳ δρᾶμα Μιλήτου ἄλωσιν καὶ διδύ-
 ξαντι ἐς δάκρυά τε ἔπεσε τὸ θέητρον καὶ ἐξημίωσάν
 μιν ὥς ἀναμνήσαντα οἰκῆια κακὰ χειλίσσι δραχ-
 15 μῆσι, καὶ ἐπέταξαν μηκέτι μηδένα χρᾶσθαι τούτῳ
 τῷ δράματι.

Punishment
 inflicted by the
 Athenians on
 Phrynichus for
 bringing on the
 stage the cap-
 ture of Miletus.

Μίλητος μὲν νυν Μιλησίων ἡρήμωτο· Σαμίων 22
 δὲ τοῖσί τι ἔχουσι τὸ μὲν ἐς τοὺς
 Μήδους ἐκ τῶν στρατηγῶν τῶν σφε-
 τέρων ποιηθὲν οὐδαμῶς ἤρεσκε, ἐδόκει δὲ μετὰ τὴν
 5 ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφι ἐς
 τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεια, ἐς
 ἀποικίην ἐκπλεῖν μηδὲ μένοντας Μήδοισί τε καὶ
 Αἰάκει δουλεύειν· Ζαγκλαῖοι γὰρ οἱ ἀπὸ Σικελίης
 τὸν αὐτὸν χρόνον τούτου πέμποντες ἐς τὴν Ἰωνίην
 10 ἀγγέλους ἐπεκαλέοντο τοὺς Ἴωνας ἐς Καλὴν ἀκτὴν,
 βουλόμενοι αὐτόθι πόλιν κτίσαι Ἰώνων· ἡ δὲ Καλὴ
 αὕτη ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ
 Τυρσηνίην τετραμμένη τῆς Σικελίης. τούτων ὦν
 ἐπικαλεομένων οἱ Σάμιοι μῦνοι Ἰώνων ἐστάλη-
 15 σαν, σὺν δὲ σφι Μιλησίων οἱ ἐκπεφευγότες.

Samians emi-
 grate to Sicily.

ἔχον, ἐπεὰν κατὰ τοῦτο γένωμαι τοῦ λόγου, τότε
μνησθήσομαι, τὰ δὲ τοῖσι Μιλησίοισι οὐ παρעוῦσι
ἔχρησε, ἔχει ὥδε·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ, 10
σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις,
νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε
γε ἄνδρες μὲν οἱ πλείονες ἐκτείνοντο ὑπὸ τῶν
Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα 15
ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύ-
μοισι, ὁ νηὸς τε καὶ τὸ χρηστήριον, συληθέντα
ἐνεπὶμπρατο. τῶν δ' ἐν τῷ ἱερῷ τούτῳ χρημάτων
πολλάκις μνήμην ἐτέρωθι τοῦ λόγου ἐποίησάμην.

- 20 Ἐνθεῦτεν οἱ Ἰζωγρηθέντες τῶν Μιλησίων ἦγοντο
ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρεῖος
κακὸν οὐδὲν ἄλλο ποιήσας κατοίκισε
ἐπὶ τῇ Ἐρυθρῇ καλεομένη θαλάσῃ,
ἐν Ἀμπη πόλι, παρ' ἣν Τίγρης ποταμὸς παραρ- 5
ρέων ἐς θάλασσαν ἐξιεῖ. τῆς δὲ Μιλησίων χώρας
αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ
τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσί Πηδα-
σεῦσι ἐκτίσθαι.

- 21 Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων
οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρίται, οἱ Λᾶόν τε
καὶ Σκίδρον οἴκεον τῆς πόλιος ἀπεστερημένοι.

XIX. 9 ἐπὶήρανε Nauck 10 πολλοῖσιν: οἰωνοῖς vel ὄρνισιν
Herwerden forsān recte 12 Ἰζωγρηθέντες Cobet 13 ὅτε
γε Rsv: ὅποτε 17 καὶ ὁ νηὸς ABC.

XX. 4 καλεομένη om. ABC.

1. 1 πρὸς τὴν αἰὶν ἡμετέραν
2. 1 οὐκ ἀπέδοσαν

Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνιητέων Μιλή-
 5 σιοι πάντες ἤβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ
 πένθος μέγα προσεθήκαντο· πόλιες γὰρ αὐται
 μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλησι ἐξενώ-
 θησαν. οὐδὲν ὁμοίως καὶ Ἀθηναῖοι·
 Ἀθηναῖοι μὲν γὰρ δῆλον ἐποίησαν
 10 ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει
 τῇ τε ἄλλῃ πολλαχῇ καὶ δὴ καὶ ποιή-
 σαντι Φρυνίχῳ δρᾶμα Μιλήτου ἄλωσιν καὶ διδίδ-
 ξαντι ἐς δάκρυά τε ἔπεσε τὸ θέατρον καὶ ἐξημίωσάν
 μιν ὡς ἀναμνήσαντα οἰκῆα κακὰ χειλίσσι δραχ-
 15 μῆσι, καὶ ἐπέταξαν μηκέτι μηδένα χρᾶσθαι τούτῳ
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 δὲ τοῖσί τι ἔχουσι τὸ μὲν ἐς τοὺς
 Μήδους ἐκ τῶν στρατηγῶν τῶν σφε-
 5 τέρων ποιηθέν οὐδαμῶς ἤρεσκε, ἐδόκει δὲ μετὰ τὴν
 ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφί ἐς
 τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεια, ἐς
 ἀποικίην ἐκπλεῖν μηδὲ μένοντας Μήδοισί τε καὶ
 Αἰάκει δουλεύειν· Ζαγκλαῖοι γὰρ οἱ ἀπὸ Σικελίης
 τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην
 10 ἀγγέλους ἐπεκαλέοντο τοὺς Ἴωνας ἐς Καλὴν ἀκτὴν,
 βουλάμενοι αὐτόθι πόλιν κτίσαι Ἰώνων· ἡ δὲ Καλὴ
 αὕτη ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ
 Τυρσηνίην τετραμμένη τῆς Σικελίης. τούτων ὦν
 15 ἐπικαλεομένων οἱ Σάμιοι μούνοι Ἰώνων ἐστάλη-
 σαν, σὺν δὲ σφί Μιλησίων οἱ ἐκπεφηνγότες.

Samians emi-
 grate to Sicily.

23 ^υ Ἐν ᾧ τοιόνδε δὴ τι συνήνεκε γενέσθαι· Σάμιοί
 τε γὰρ κομιζόμενοι ἐς Σικελίην ἐγίνοντο ἐν Λο-
 κροῖσι τοῖσι Ἐπιζεφυρίοισι καὶ Ζαγκλαῖοι αὐτοί
 τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ ὄνομα ἦν Σκύθης,
 ✓ περικατέατο πόλιν τῶν Σικελῶν ἐξελεῖν βου- 5
 λόμενοι· μαθὼν δὲ ταῦτα ὁ Ῥηγίου τύραννος
 Ἀναξίλεως, τότε ἐὼν διάφορος τοῖσι Ζαγκλαίοισι,
 They treache- συμμείξας τοῖσι Σαμίοισι ἀναπαίθει
 rously seize Zan- ὥς χρεὸν εἶη Καλὴν μὲν ἀκτὴν, ἐπ'
 kle. ἦν ἔπλεον, ἑὰν χαίρειν, τὴν δὲ Ζάγκλην σχεῖν, 10
 εὐοῦσαν ἔρημον ἀνδρῶν. πειθομένων δὲ τῶν Σα-
 μίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ
 Ζαγκλαῖοι, ὥς ἐπύθοντο ἐχομένην τὴν πόλιν
 ἐωυτῶν, ἐβοήθειον αὐτῇ καὶ ἐπεκαλέοντο Ἴππο-
 κράτεα τὸν Γέλης τύραννον· ἦν γὰρ δὴ σφι οὗτος 15
 σύμμαχος. ἐπεῖτε δὲ αὐτοῖσι καὶ ὁ
 The people of Ἴπποκράτης σὺν τῇ στρατιῇ ἦκε
 Zankle call in Hippocrates who
 betrays them. ✓ βοηθέων, Σκύθην μὲν τὸν μῦνναρχον
 τῶν Ζαγκλαίων ὥς ἀποβαλόντα τὴν πόλιν ὁ
 Ἴπποκράτης πεδήσας καὶ τὸν ἀδελφεὸν αὐτοῦ 20
 Πυθογένεα ἐς Ἴνυκα πόλιν ἀπέπεμψε, τοὺς δὲ
 λοιποὺς Ζαγκλαίους κοινολογησάμενος τοῖσι Σα-
 μίοισι καὶ ὅρκους δούς καὶ δεξάμενος προέδωκε.
 μισθὸς δὲ οἱ ἦν εἰρημένος ὕδρ' ὑπὸ τῶν Σαμίων,
 πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεα 25
 ✓ μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν

XXIII. 1 τοιόνδε τι Rsv 2 τε Rsv: γάρ. Scripsi τε γάρ
 praesente Krüger 7 τότε: ὅστε Rsv, ὥστε P. OCTE errore e
 τότε natum quod corrector male in ὥστε refinxit 14 ἐωυ-
 τῶν om. Rsv 19 ὥς om. AB¹C 20 πεδήσας: ἐν πέδησι
 δῆσαι, Krüger 21 Ἴνυκα Stein: Ἴνυκω 26 λαβεῖν B²PRsv.

πάντα Ἴπποκράτεα λαγχάνειν. τοὺς μὲν δὴ
πλέονας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων
λόγῳ εἶχε δήσας, τοὺς δὲ κορυφαίους αὐτῶν τριη-
30 κοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάζαι. οὐ
μέντοι οἷ γε Σάμιοι ἐποίησαν ταῦτα.

Σκύθης δὲ ὁ τῶν Ζαγκλαίων μούναρχος ἐκ 24
τῆς Ἴνυκος ἐκδιδρῆσκει ἐς Ἱμέρην, ἐκ Scythes, ruler
of Zankle, returns
to Darius. δὲ ταύτης πέρην ἐς τὴν Ἀσίην καὶ
ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε
5 Δαρεῖος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι
ἐκ τῆς Ἑλλάδος παρ' ἐωυτὸν ἀνέβησαν· καὶ γὰρ ✓
παραιτησάμενος βασιλέα ἐς Σικελίην ἀπῆκετο καὶ
αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς ὃ
γῆραι μέγα ὄλβιος ἐὼν ἐτελεύτησε ἐν Πέρσῃσι.
10 Σάμιοι δὲ ἀπαλλαχθέντες Μήδων ἀπονητὶ πόλιν
καλλίστην Ζάγκλην περιεβεβλέατο. 12

Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γε- 25
νομένην Φοίνικες κελευσάντων Περ-
σέων κατήγον ἐς Σάμον Αἰάκεα τὸν The Persians re-
store Aiakes to
Samos, and regain
Caria. Συλοσώντος ὡς πολλοῦ τε ἄξιον γε-
5 νόμενον σφίσι καὶ μεγάλα κατεργασάμενον· καὶ
Σαμίοισι μούνοισι τῶν ἀποστάντων ἀπὸ Δαρεῖου
διὰ τὴν ἔκλειψιν τῶν νεῶν τὴν ἐν τῇ ναυμαχίᾳ
οὔτε ἡ πόλις οὔτε τὰ ἱερὰ ἐνεπρήσθη. Μιλήτου
δὲ ἀλούσης αὐτίκα Καρίην ἔσχον οἱ Πέρσαι, τὰς
10 μὲν ἐθελοντὴν τῶν πολίων ὑποκυψάσας, τὰς δὲ
ἀνάγκῃ προσηγάγοντο.

XXIV. 1 ἐκ τῆς om. AB¹C
om. ABC.

3 πέρην Rsv: παρὴν τὴν

XXV. 7 τὴν ἐν Reiske: τῶν ἐν L, ἐν Stein 9 καὶ Rsv
αὐτίκα καὶ B² 10 ἐθελοντὶ P, ἐθελοντιῇ Rsv.

26 ^τ Ταῦτα μὲν δὴ οὕτω ἐγίνετο, Ἰστιαίῳ δὲ τῷ
<sup>Histiæus at-
tacks Chios.</sup> Μιλησίῳ ἔοντι περὶ Βυζάντιον καὶ
 συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας
 ἐκπλεούσας ἐκ τοῦ Πόντου ἐξαγγέλλεται τὰ
 περὶ Μίλητον γενόμενα. τὰ μὲν δὴ περὶ Ἑλλήσ- 5
 ποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτῃ
 Ἀπολλοφάνεος παιδὶ Ἀβυδηνῶ, αὐτὸς δὲ ἔχων
 Λεσβίους ἐς Χίον ἔπλει, καὶ Χίων φρουρῇ οὐ
 προσιεμένη μιν συνέβαλε ἐν Κοίλοισι καλεομέ-
 νοις τῆς Χίης χώρας. τούτων τε δὴ ἐφόνευσε 10
 συχνοὺς, καὶ τῶν λοιπῶν Χίων, οἳ δὴ κεκακω-
 μένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος ἔχων τοὺς
 Λεσβίους ἐπεκράτησε, ἐκ Πολίχνης τῆς Χίων
 ὀρμώμενος.

27 Φιλεῖ δὲ κως προσημαίνειν, εὖτ' ἂν μέλλῃ
 μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσεσθαι· καὶ γὰρ
 Χίοιςι πρὸ τούτων σημήια μεγάλα ἐγένετο. τοῦτο
<sup>Warnings of
coming evil pre-
viously sent by
Heaven to the
Chians.</sup> μὲν σφί πέμψασι ἐς Δελφούς χορὸν
 νεηνίων ἑκατὸν δύο μῦνοι τούτων 5
 ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ
 ἐνενηκοντα αὐτῶν λοιμὸς ὑπολαβὼν ἀπήνεικε·
 τοῦτο δὲ ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον,
 ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα δι-
 δασκομένοις ἐνέπεσε ἡ στέγη, ὥστε ἀπ' ἑκατὸν 10
 καὶ εἴκοσι παίδων εἰς μῦνος ἀπέφυγε. ταῦτα
 μὲν σφί σημήια ὁ θεὸς προέδεξε, μετὰ δὲ ταῦτα
 ἡ ναυμαχίη ὑπολαβοῦσα ἐς γόνυ τὴν πόλιν ἔβαλε,
 ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος Λεσβίους

XXVI. 5 τὴν Μίλητον PR⁸⁹
 XXVII. 2 prius ἢ om. ABC

10 δὴ om. ABC.
 5 νεηνίων d: νεηνίων.

15 ἄγων κεκακωμένων δὲ τῶν Χίων καταστροφὴν
εὐπετέως αὐτῶν ἐποιήσατο.

Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θά- 23

σον ἄγων Ἰώνων καὶ Αἰολέων συχ-
νοὺς. περικατημένῳ δέ οἱ Θάσον ἦλθε
ἀγγελίη ὡς οἱ Φοίνικες ἀναπλέουσι ἐκ

Histaeus goes
to attack Thasos,
but on hearing
tidings of the Per-
sians returns to
Lesbos.

5 τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην.

πυθόμενος δὲ ταῦτα Θάσον μὲν ἀπόρθητον λείπει,
αὐτὸς δὲ ἐς τὴν Λέσβον ἡπείγετο ἄγων πᾶσαν
τὴν στρατιήν. ἐκ Λέσβου δέ, λιμαι-

From Lesbos he
crosses over to
Asia under pres-
sure of famine,
where his army
is destroyed by
the Persians and
he himself cap-
tured.

10 βαίνει, ἐκ τοῦ Ἀταρνέος ὡς ἀμήσων
τὸν σῖτον τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ
Καΐκου πεδίου τὸν τῶν Μυσῶν. ἐν

δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἐὼν Ἀρπαγὸς
ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης, ὅς
15 οἱ ἀποβάντι συμβαλὼν αὐτόν τε Ἰστιαῖον ζωγρίῃ
ἔλαβε καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε.

Ἐξωγήθη δὲ ὁ Ἰστιαῖος ὥδε ὡς ἐμάχοντο οἱ 29

Ἕλληνες τοῖσι Πέρσησι ἐν τῇ Μα-
λήνῃ τῆς Ἀταρνείτιδος χώρας, οἱ μὲν

Of the capture
and death of His-
taeus.

συνέστασαν χρόνον ἐπὶ πολλόν, ἡ δὲ ἵππος

5 ὕστερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι Ἕλλησι τό-
τε δὴ ἔργον τῆς ἵππου τοῦτο ἐγένετο, καὶ τετραμ-
μένων τῶν Ἑλλήνων ὁ Ἰστιαῖος ἐλπίζων οὐκ
ἀπολείσθαι ὑπὸ βασιλέος διὰ τὴν παρεούσαν
ἀμαρτάδα φιλοψυχίην τοιήνδε τινα ἀναιρεῖται·

10 ὡς φεύγων τε κατελαμβάνετο ὑπ' ἀνδρὸς Πέρσεω

XXVIII. 8 λιμαιοσύνη: Reiske: δειμαιοσύνης.

XXIX. 4 συνέστησαν Rsg

καὶ ὡς καταιρέόμενος ὑπ' αὐτοῦ ἔμελλε συγκεντη-
θήσεσθαι, Περσίδα γλώσσαν μετιεὶς καταμηνύει
ἑωυτὸν ὡς εἶη Ἰστιαῖος ὁ Μιλήσιος.

- 30 Εἰ μὲν νυν, ὡς ἐξωγρήθη, ἀνήχθη ἀγόμενος
παρὰ βασιλέα Δαρεῖον, ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν
οὐδὲν δοκεῖν ἐμοί, ἀπῆκέ τ' ἂν αὐτῷ τὴν αἰτίην·
νῦν δέ μιν αὐτῶν τε τούτων εἵνεκα καὶ ἵνα μὴ
διαφυγὼν αὐτὶς μέγας παρὰ βασιλείᾳ γένηται, 5
Ἄρταφρένης τε ὁ Σαρδίων ὑπαρχος καὶ ὁ λαβὼν
Ἄρταγος, ὡς ἀπρίκετο ἀγόμενος ἐς Σάρδις, τὸ μὲν
αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν, τὴν δὲ
κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα
Δαρεῖον ἐς Σούσα. Δαρεῖος δὲ πυθόμενος ταῦτα 10
καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας ὅτι
μιν οὐ ζῶντα ἀνήγαγον ἐς ὄψιν τὴν ἑωυτοῦ, τὴν
κεφαλὴν τὴν Ἰστιαίου λούσαντάς τε καὶ περι-
στειλαντάς εὖ ἐνετείλατο θάψαι ὡς ἀνδρὸς μεγά-
λως ἑωυτῷ τε καὶ Πέρσησι εὐεργέτῳ. 15

- 31 Τὰ μὲν περὶ Ἰστιαῖον οὕτω ἔσχε· ὁ δὲ ναυτικὸς
στρατὸς ὁ Περσέων χειμερίσας περὶ
Μίλητον τῷ δευτέρῳ ἔτει ὡς ἀνέ-
πλωσε, αἰρεῖ εὐπετέως τὰς νήσους τὰς
πρὸς τῇ ἡπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ 5
Τένεδον. ὅπως δὲ λάβοι τινὰ τῶν νήσων, ὡς
ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσαγήνευον τοὺς
ἀνθρώπους. σαγηνεύουσι δὲ τόνδε τὸν τρόπον·

XXIX. 11 συγκεντήσεσθαι Krüger 12 μετιεὶς Rsn: μετεῖς
18 δ om. ABC.

XXX. 1 ἀνήχθη Bredow: ἀχθη 7 ἀγόμενος ἀπρίκετο Rsn.

XXXI. 6 [ἔκως—νήσων] ὡς <δ'> ἐκάστην Herwerden 8 τοῦ-
τον PRsn

ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς ἐκ θαλάσσης
 10 τῆς βορρῆς ἐπὶ τὴν νοτίην διήκουσι καὶ ἔπειτα
 διὰ πάσης τῆς νήσου διέρχονται ἐκθηρεύοντες τοὺς
 ἀνθρώπους. αἴρεον δὲ καὶ τὰς ἐν τῇ and also the
 ἠπείρῳ πόλεις τὰς Ἰάδας κατὰ ταῦτά, Iouian cities on
 the mainland.
 πλὴν οὐκ ἐσαγήνευον τοὺς ἀνθρώπους· οὐ γὰρ
 15 οἶά τ' ἦν.

Ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ ἐψεύ- 32
 σαντο τὰς ἀπειλὰς τὰς ἐπηπείλησαν The Persians
 τοῖσι Ἴωσι στρατοπεδευομένοισι ἐναν- fulfil their threats.
 τία σφίσι. ὥς γὰρ δὴ ἐπεκράτησαν τῶν πολίων,
 5 παῖδας τε τοὺς εὐειδεστάτους ἐκλεγόμενοι ἐξέ-
 ταμνον καὶ ἐποίηον ἀντὶ εἶναι ἐνόρχις εὐνούχους
 καὶ παρθένους τὰς καλλιστενούσας ἀνασπάστους
 παρὰ βασιλέα· ταῦτά τε δὴ ἐποίηον καὶ τὰς
 πόλεις ἐνεπύμπρασαν αὐτοῖσι τοῖσι ἱεροῖσι. οὕτω
 10 δὴ τὸ τρίτον Ἴωνες κατεδουλώθησαν, πρῶτον μὲν
 ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε ὑπὸ Περσέων.

Ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικός 33
 στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι Subjugation of
 τοῦ Ἑλλησπόντου αἴρει πάντα· τὰ the Chersonese
 γὰρ ἐπὶ δεξιὰ αὐτοῖσι τοῖσι Πέρσῃσι and the cities of
 5 ὑποχείρια ἦν γεγονότα κατ' ἡπειρον. εἰσὶ δὲ ἐν
 τῇ Εὐρώπῃ αἶδε τοῦ Ἑλλησπόντου, Χερσονήσος

XXXI. 10 διήκουσαν ABC.

XXXII. 2 ἐπηπείλησαντο ABC ex sequente το 3 ἀντία
 Herwerden 6 ἀντί <τοῦ> Valkenaer quem sequuntur
 Abicht Herwerden Krüger ἐνόρχας PRsv, ἐνόρχιας 8 τε
 om. Ppr.Rsv 9 τοῖσι del. Bekker 10 δὴ Aldus: δὲ
 PRsv, τε ABC 11 ἐξῆς ABC.

XXXIII. 4 τοῖσι om. ABC 5 δὲ αἱ ἐν ABC

τε, ἐν τῇ πόλεις συχναὶ ἔνεισι, καὶ Πέρηνθος καὶ
τὰ τείχεα τὰ ἐπὶ Θρηίκης καὶ Σηλυμβρίῃ τε καὶ
Βυζάντιον. Βυζάντιοι μὲν νυν καὶ οἱ

The Byzantines
and Chalcedonians
flee to the
Hellepont and
settle in Mesam-
bria.

πέρηθε Καλχηδόνιοι οὐδὲ ὑπέμειναν ἱ
ἐπιπλέοντας τοὺς Φοίνικας, ἀλλ' οἷ-
χοντο ἀπολιπόντες τὴν σφετέρην ἔσω

ἐς τὸν Εὐξείνιον πόντον, καὶ ἐνθαῦτα πόλιν Με-
σαμβρίην οἴκησαν· οἱ δὲ Φοίνικες

The Phoenicians
lay waste these
and other places
with fire and a-
gain sail to the
Chersonesus.

κατακαύσαντες ταύτας τὰς χώρας τὰς 15
καταλεχθείσας τράπονται ἐπὶ τε Προ-
κόννησον καὶ Ἀρτάκην, πυρὶ δὲ καὶ

ταύτας νείμαντες ἔπλεον αὐτὶς ἐς τὴν Χερσονήσον
ἐξαίρησυντες τὰς ἐπιλοίπους τῶν πόλιν, ὅσας
πρότερον προσσχόντες οὐ κατέσυραν. ἐπὶ δὲ 20
Κύζικον οὐδὲ ἔπλωσαν ἀρχήν· αὐτοὶ γὰρ Κυ-
ζικηνοὶ ἔτι πρότερον τοῦ Φοινίκων

ἐσπλόου ἐγεγόνεσαν ὑπὸ βασιλείᾳ Οἰ-
βάρει τῷ Μεγαβάζου ὁμολογήσαντες,
τῷ ἐν Δασκυλείῳ ὑπάρχῃ. τῆς δὲ Χερσονήσου, 25
πλὴν Καρδίας πόλιος, τὰς ἄλλας πάσας ἔχειρώ-
σαντο οἱ Φοίνικες.

34 Ἐτυράννευε δὲ αὐτέων μέχρι τότε Μιλτιάδης
ὁ Κίμωνος τοῦ Σητσαγόρεω, κτησα-
μένου τὴν ἀρχὴν ταύτην πρότερον

Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοι-
ῷδε· εἶχον Δόλογοι Θρήικες τὴν Χερσονήσον 5
ταύτην. οὗτοι ὦν οἱ Δόλογοι πιεσθέντες πο-

Cyzicus had pre-
viously become
subject to the
King.

The rule of Mil-
tiades and his
successors in the
Chersonesus.

XXXIII. 7 εἰσι PRen 10 Καλχηδόνιοι Rsn: Χαλχηδόνιοι
12 σφετέρην ABC: πόλιν 16 καταλεχθείσας ABC 20 πρό-
τερον om. PRen 23 τούτου ἐσπλου B²Rsn, ἐσπλου τούτου P.

λέμφ ὑπὸ Ἀψινθίων ἐς Δελφούς ἔπεμψαν τοὺς
 βασιλέας περὶ τοῦ πολέμου χρησομένους. ἡ δὲ
 Πυθίη σφι ἀνεῖλε οἰκιστὴν ἐπάγεσθαι How the elder
 Miltiades obtain-
 ed the sovereignty.
 10 ἐπὶ τὴν χώραν τούτου ὃς ἂν σφεας
 ἀπιόντας ἐκ τοῦ ἱεροῦ πρῶτος ἐπὶ ξείνια καλέσῃ.
 ἰόντες δὲ οἱ Δόλογοι τὴν ἱερὴν ὁδὸν δια Φωκέων
 τε καὶ Βοιωτῶν ᾗσαν καὶ σφεας ὥς οὐδεὶς ἐκάλει,
 ἐκτράπονται ἐπ' Ἀθηνέων.

Ἐν δὲ τῇσι Ἀθήνησι τηνικαῦτα εἶχε μὲν τὸ 35
 πᾶν κράτος Πεισιστρατος, ἀτὰρ ἐδυνάστευέ γε
 καὶ Μιλτιάδης ὁ Κυψέλου ἐὼν οἰκίης τεθριπ-
 ποτρόφου, τὰ μὲν ἀνέκαθεν ἀπ' Αἰακοῦ τε καὶ
 5 Αἰγίνης γεγυνώς, τὰ δὲ νεώτερα Ἀθηναίος, Φι-
 λαίου τοῦ Αἴαντος παιδός, γενομένου πρῶτου τῆς
 οἰκίης ταύτης Ἀθηναίου. οὗτος ὁ Μιλτιάδης κα-
 τήμενος ἐν τοῖσι προθύροισι τοῖσι ἐωντοῦ, ὁρέων
 τοὺς Δολόγους παριόντας, ἐσθῆτα ἔχοντας οὐκ
 10 ἐπιχωρίην καὶ αἰχμὰς, προσεβώσατο καὶ σφι
 προσελθοῦσι ἐπηγγείλατο καταγωγὴν καὶ ξείνια.
 οἱ δὲ δεξάμενοι καὶ ξεινισθέντες ὑπ' αὐτοῦ ἐξέ-
 φαινον πᾶν οἱ τὸ μαντήιον, ἐκφάναντες δὲ ἐδέοντο
 αὐτοῦ τῷ θεῷ μιν πείθεσθαι. Μιλτιάδεα δὲ
 15 ἀκούσαντα παραντίκα ἔπεισε ὁ λόγος οἷα ἀχθό-
 μενόν τε τῇ Πεισιστράτου ἀρχῇ καὶ βουλόμενον
 ἐκποδὼν εἶναι. αὐτίκα δὲ ἐστάλη ἐς Δελφούς
 ἐπειρησόμενος τὸ χρηστήριον εἰ ποιοίη τὰ περ
 αὐτοῦ οἱ Δόλογοι προσεδέοντο.

XXXIV. 14 τράπονται Herwerden.

XXXV. 2 γε Reiske: τε, om. PRsv 10 ἐπιχωρίην Herwerden
 (collatis i. 195, vii. 72, 74, 79, 91): ἐγχωρίην 13 πᾶν οἱ
 B³Rsv: πᾶν.

- 36 Κελευούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ Κυνφάελον, Ὀλύμπια ἀναραιρετικῶς πρότερον τούτων τεθρίπῳ, τότε παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον μετέχειν τοῦ στόλου ἔπλει ἅμα τοῖσι Δολόγοισι 5 καὶ ἔσχε τὴν χώραν. καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεστήσαν. ὁ δὲ πρῶτον μὲν ἀπετείχισε τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύνην, ἵνα μὴ ἔχοιεν σφεας οἱ Ἀψινθιοὶ δηλεῖσθαι ἐσβάλλοντες ἐς τὴν χώραν. 10 εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσονήσος ἔσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

- 37 Ἀποτειχίσας ὦν τὸν ἀνχένα τῆς Χερσονήσου ὁ Μιλτιάδης καὶ τοὺς Ἀψινθίους τρόπῳ τοιούτῳ ὡσάμενος τῶν λοιπῶν πρῶτοισι ἐπολέμησε Λαμψακηνοῖσι. 5 καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες αἰρέουσι ζωγρίῃ. ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγυνώς· πυθόμενος ὦν ὁ Κροῖσος ταῦτα πέμπων προηγόρευε τοῖσι Λαμψακηνοῖσι μετιέναι Μιλτιάδεα· εἰ δὲ μή, σφέας πίτυος τρόπον ἠπείλει ἐκτρίψειν. 10 πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοις τὸ θέλει τὸ ἔπος εἶπαι τόσφι ἠπείλησε ὁ Κροῖσος, πίτυος τρόπον ἐκτρίψειν, μόγις κοτὲ μαθὼν τῶν τις πρεσβυτέρων εἶπε τὸ

XXXVI. 2 Ὀλυμπιάδα Kallenberg 7 κατέστησαν Rsv:
κατεστήσαντο 8 ἐπετείχισε ABC.

XXXVII. 10 ἠπείλεε Bredow: ἀπείλεε, del. Cobet 11 εἶπαι
Abicht: εἶναι

έόν, ὅτι πίτυς μούνη πάντων δενδρέων ἐκκοπέϊσα
 15 βλαστὸν οὐδένα μετιεῖ ἀλλὰ πανώλεθρος ἐξαπόλ-
 λυται. δέισαντες ὧν οἱ Λαμψακηνοὶ Κροῖσον
 λύσαντες μετήκαν Μιλτιάδεα.

Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει, μετὰ δὲ 38
 τελευτᾷ ἄπαις, τὴν ἀρχὴν τε καὶ τὰ Miltiades is suc-
 ceeded by his ne-
 phew Stenagoraa.
 χρήματα παραδούς Στησαγόρῃ τῷ
 Κίμωνος ἀδελφεοῦ [παιδὶ] ὁμομητρίου. καὶ οἱ
 5 τελευτήσαντι Χερσονησῖται θύουσι ὡς νόμος
 οἰκιστῇ, καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικόν
 ἐπιστᾶσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται
 ἀγωνίζεσθαι. πολέμου δὲ ἑόντος πρὸς Death of the lat-
 ter (circ. 520) and
 the divine hon-
 ours paid to him
 in the Chersonese.
 Λαμψακηνοὺς καὶ Στησαγόρεα κατέ-
 10 λαβε ἀποθανεῖν ἄπαιδα, πληγέντα τὴν
 κεφαλὴν πελέκει ἐν τῷ πρυτανήῳ πρὸς ἀνδρὸς
 αὐτομόλου μὲν τῷ λόγῳ, πολεμίου δὲ καὶ ὑπο-
 θερμότερου τῷ ἔργῳ.

Τελευτήσαντος δὲ καὶ Στησαγόρεω τρόπῳ 39
 τοιῷδε, ἐνθαῦτα Μιλτιάδεα τὸν Κί- His brother Mil-
 tiades is sent by
 the Pisistratidae
 to succeed him.
 μωνος, Στησαγόρεω δὲ τοῦ τελευτή-
 σαντος ἀδελφεόν, καταλαμψόμενον τὰ
 5 πρήγματα ἐπὶ Χερσονήσου ἀποστέλλουσι τριήρει
 οἱ Πεισιστρατίδαι, οἳ μιν καὶ ἐν Ἀθήνῃσι ἐποίηον
 εὖ ὡς οὐ συνειδότες δῆθεν τοῦ πατρὸς [Κίμωνος]
 αὐτοῦ τὸν θάνατον, τὸν ἐγὼ ἐν ἄλλῃ λόγῳ ση-
 मानέω ὡς ἐγένετο. Μιλτιάδης δὲ ἀπικόμενος ἐς

XXXVII. 15 πανώλεθρος Rsv: πανωλέθρως.

XXXVIII. 1 μετὰ δὲ ταῦτα PRsv 2 τε om. ABC 4 παιδὶ
 secl. Cobet.

XXXIX. 5 <τὰ> ἐπὶ Stein

7 Κίμωνος secl. Stein

τὴν Χερσονήσον εἶχε κατ' οἴκους, τὸν ἀδελφεὸν 10
 Στῆσαγόρεα δηλαδὴ ἐπιτιμέων. οἱ δὲ Χερσον-
 ησιῖται πυνθανόμενοι ταῦτα συνελέχθησαν ἀπὸ
 πασέων τῶν πολίων οἱ δυναστεύοντες πάντοθεν,
 κοινῷ δὲ στόλῳ ἀπικόμενοι ὡς συλλυπηθησόμενοι

^{He establishes himself in the Chersonese.} ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε 15
 δὴ ἴσχει τὴν Χερσονήσον πεντακο-
 σίους βόσκων ἐπικούρους καὶ γαμεῖ Ὀλόρου τοῦ
 Θρηκίων βασιλέος τὴν θυγατέρα Ἡγησιπύλην.

- 40 Οὗτος δὴ ὁ Κίμωνος Μιλτιάδης νεωστὶ μὲν
^{Of how this Miltiades was driven from the Chersonese by the Scythians, and how, on their departure, he was again restored by the Dolonci.} ἐληλύθει εἰς τὴν Χερσονήσον, κατε-
 λάμβανε δέ μιν ἐλθόντα ἄλλα τῶν
 κατεχόντων πρηγμάτων χαλεπώτερα.
 τρίτῳ μὲν γὰρ ἔτει τούτων Σκύθας 5
 ἐκφεύγει· Σκύθαι γὰρ οἱ νομάδες ἐρε-
 θισθέντες ὑπὸ βασιλέος Δαρείου συνεστράφησαν
 καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης. τού-
 τους ἐπιόντας οὐκ ὑπομείνας ὁ Μιλτιάδης ἔφευγε
 [Χερσονήσον], εἰς ὃ οἱ τε Σκύθαι ἀπαλλάχθησαν 10
 καὶ μιν οἱ Δόλογοι κατήγαγον ὀπίσω.

- 41 Ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγόνει
 τῶν τότε μιν κατεχόντων, τότε δὲ πυνθανόμενος
^{On the approach of the Phœnicians he sails to Athens.} εἶναι τοὺς Φοίνικας ἐν Τενέδῳ πλη-
 ρώσας τριήρεας πέντε χρημάτων τῶν
 παρόντων ἀπέπλει εἰς τὰς Ἀθήνας. 5

XXXIX. 10 κατοίκου AB, κατ' οἴκου C 11 ἐπιτιμέων L:
 ἐτι πενθέων Valkenaer, πενθέων Cobet 14 συλλυπησόμενοι
 Krüger 18 τὴν om. Rsv.

XL. 1 δὴ Krüger: δὲ 4 κατεχόντων: καταλαβόντων ABC,
 e praecedente κατελάμβανε ortum 5 πρὸ τούτων Stein
 6 ἔφευγε Rsv 8 τῆς om. PRsv 10 Χερσονήσον PRsv,
 ἀπὸ Χερσονήσου AB, om. C, secl. Kallenberg, Cobet.

καὶ ὥσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλει διὰ
τοῦ Μέλανος κόλπου, παραμείβετό τε τὴν Χερ-
σώνησον καὶ οἱ Φοίνικες οἱ περιπίπτουσι τῇσι
νησί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσ-
10 σερσι τῶν νεῶν καταφεύγει ἐς Ἴμ- He is pursued by
Phoenicians but
βρον, τὴν δέ οἱ πέμπτην τῶν νεῶν escapes.
κατεῖλον διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς
ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύ-
τατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ
15 Θρηκίος ἐὼν θυγατρὸς ἀλλ' ἐξ ἄλλης. καὶ τοῦτον
ἄμα τῇ νηὶ εἶλον οἱ Φοίνικες καὶ μιν His son is taken
and carried to
πυθόμενοι ὡς εἶη Μιλτιάδεω παῖς Darius.
ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγά-
λην καταθήσεσθαι, ὅτι δι' Μιλτιάδης γνώμην
20 ἀπεδέξατο ἐν τοῖσι Ἴωσι πείθεσθαι κελεύων τοῖσι
Σκύθῃσι, ὅτε οἱ Σκύθαι προσεδέοντο λύσαντας
τὴν σχεδίην ἀποπλεῖν ἐς τὴν ἑωυτῶν. Δαρεῖος
δέ, ὡς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω
ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον,
25 ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτῆσιν
ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα
ἐγένετο τὰ ἐς Πέρσας κεκοσμέαται. Μιλτιάδης
δὲ ἐξ Ἴμβρου ἀπικνεῖται ἐς τὰς Miltiades comes
to Athens.
Ἀθήνας.

Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων 42
οὐδὲν ἐπὶ πλεόν ἐγένετο τούτων ἐς Beneficial mea-
sures of Artaphre-
nes (493 B.C.).
νεῖκος φέρον Ἴωσι, ἀλλὰ τάδε μὲν
χρήσιμα κάρτα τοῖσι Ἴωσι ἐγένετο τούτου τοῦ

XLI. 20 κελεύων Becl. Cobet.

XLII. 2 ἐτι πλεόν PRsv 4 κάρτα χρήσιμα AB

ἔτεος. Ἄρταφρένης ὁ Σαρδίων ὑπαρχος μετα- 5
 πεμφάμενος ἀγγέλους ἐκ τῶν πολίων συνθήκας
 σφίσι αὐτοῖσι τοὺς Ἴωνας ἠνάγκασε ποιεῖσθαι,
 ἵνα δοσίδικοι εἶεν καὶ μὴ ἀλλήλους φέροίεν τε
 καὶ ἄγοιεν. ταῦτά τε ἠνάγκασε ποιεῖν καὶ τὰς
 χώρας σφένων μετρήσας κατὰ παρασάγγας, τοὺς 10
 καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια, κατὰ
 δὴ τούτους μετρήσας φόρους ἔταξε ἐκάστοισι, οὐ
 κατὰ χώραν διατελέουσι ἔχοντες ἐκ τούτου τοῦ
 χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ ὡς ἐτάχθησαν ἐξ Ἄρτα-
 φρένεος· ἐτάχθησαν δὲ σχεδὸν κατὰ ταῦτά [τὰ] 15
 καὶ πρότερον εἶχον. καὶ σφί ταῦτα μὲν εἰρη-
 ναῖα ἴν.

- 43 "Ἄμα δὲ τῷ ἔαρι τῶν ἄλλων παραλελυμένων
 στρατηγῶν ἐκ βασιλέος Μαρδόνιος ὁ
 Γωβρύῳ κατέβαινε ἐπὶ θάλασσαν,
 στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα
 ἀγόμενος, πολλὸν δὲ ναυτικόν, ἥλι- 5
 κίην τε νέος ἐὼν καὶ νεωστὶ γεγαμηκῶς βασιλέος
 Δαρείου θυγατέρα Ἄρτοζώστρην. ἄγων δὲ τὸν
 στρατὸν τούτου ὁ Μαρδόνιος ἐπέιτε ἐγένετο ἐν
 τῇ Κιλικίᾳ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς ἐκομίζετο
 ἅμα τῇσι ἄλλῃσι νηυσί, στρατιὴν δὲ τὴν πεζὴν 10
 ἄλλοι ἡγεμόνες ἡγῶν ἐπὶ τὸν Ἑλλήσποντον. ὡς
 δὲ παραπλέων τὴν Ἀσίην ἀπίκετο ὁ
 Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα
 μέγιστον θῶμα ἐρέω τοῖσι μὴ ἀποδε-

Arrival of Mar-
 donius at the
 coast (B.C. 492
 spring) with large
 land and sea
 forces.

He sends on his
 land forces to the
 Hellespont and
 himself sails thi-
 therto to meet them.

XLII. 5 δὲ ὁ ABC 6 πολέμιον PRsv 10 μετρήσας
 σφέων ABC 14 καὶ ἐτι PRsv 15 τὰ secl. Stein.

XLIII. 1 παραλελυμένων Herwerden: καταλελυμένων 8 τε
 Rsv 14 ἐνδεκομένοις Naber

15 κομένοισι Ἑλλήνων Περσέων τοῖσι ἑπτὰ Ὀτάνεα
 γνώμην ἀποδέξασθαι ὥς χρεὸν εἶη δημοκρατεῖ-
 σθαι Πέρσας· τοὺς γὰρ τυράννους On his way he establishes democ-
 racies in the
 Ionic cities.
 τῶν Ἰώνων καταπαύσας πάντας ὁ
 Μαρδόνιος δημοκρατίας κατίστα ἐς

20 τὰς πόλεις. ταῦτα δὲ ποιήσας ἡπειέγετο ἐς τὸν
 Ἑλλήσποντον. ὥς δὲ συνελέχθη μὲν χρήμα
 πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς στρατὸς
 πολλός, διαβάντες τῇσι νηυσὶ τὸν They cross the
 Hellespont and
 march through
 Europe.
 Ἑλλήσποντον ἐπορεύοντο διὰ τῆς
 25 Εὐρώπης, ἐπορεύοντο δὲ ἐπὶ τε Ἑρέ-
 τριαν καὶ Ἀθήνας.

Αὗται μὲν ὧν σφι πρόσχημα ἦσαν τοῦ στόλου, 44
 ἀτὰρ ἐν νόῳ ἔχοντες ὕσας ἂν πλείστας δύνωνται
 καταστρέφεισθαι τῶν Ἑλληνίδων πολίων, τοῦτο
 μὲν δὴ τῇσι νηυσὶ Θασίους οὐδὲ χεῖρας ἀνταειρα-
 5 μένους κατεστρέψαντο, τοῦτο δὲ τῷ The Thasians
 yield without re-
 sistance: with
 their land force
 the Persians re-
 duce the Macedo-
 nians.
 πεζῷ Μακεδόνας πρὸς τοῖσι ὑπάρ-
 χουσι δούλους προσεκτίσαντο· τὰ γὰρ
 ἐντὸς Μακεδόνων ἔθνεα πάντα σφι ἦν
 ἤδη ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου δια-
 10 βαλόντες πέρην ὑπὸ τὴν ἡπειρον ἐκυμίζοντο μέχρι
 Ἀκάνθου, ἐκ δὲ Ἀκάνθου ὀρμώμενοι τὸν Ἀθῶν
 περιέβαλλον. ἐπιπεσὼν δὲ σφι περι- The fleet in
 doubling Athos
 is caught by a
 storm and many
 of the ships are
 wrecked and the
 crews lost (492 B.C.
 autumn).
 15 θει πολλὰς τῶν νεῶν ἐκβάλλων πρὸς

XLIII. 22 πολλὸν B²: πολλῶν.

XLIV. 2 δύναντο ABC; apud Herodotum optativi tertia
 pluralis *δυναίτο* fuisset 8 ἦδη ἦ Bsv

τὸν Ἄθων. λέγεται γὰρ κατὰ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης ἐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἄθων οἱ μὲν ὑπὸ τῶν θηρίων διεφθείροντο ἀρπαζόμενοι, 20 οἱ δὲ πρὸς τὰς πέτρας ἀρασσόμενοι, οἱ δὲ αὐτῶν νεῖν οὐκ ἠπιστέατο καὶ κατὰ τοῦτο διεφθείροντο, οἱ δὲ ῥίγει.

45 Ὁ μὲν δὴ ναυτικὸς στρατὸς οὕτω ἔπρησσε,

Thracians fall upon Mardonius' camp by night and cause great slaughter.

Μαρδονίῳ δὲ καὶ τῷ πεζῷ στρατοπέδευμένῳ ἐν Μακεδονίῃ νυκτὸς Βρύγοι Θρήικες ἐπεχείρησαν καὶ σφῶν πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον τε αὐτὸν τρα- 5 ματίζουσι. οὐ μὲν οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων· οὐ γὰρ δὴ πρότερον ἀπανέστη

They are reduced by Mardonius.

ἐκ τῶν χωρέων τουτέων Μαρδόνιος πρὶν ἢ σφῶας ὑποχειρίους ἐποιήσατο. τούτους μέντοι καταστρεψάμενος ἀπήγε τὴν στρα- 10 τὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους καὶ τῷ ναυτικῷ μεγάλως περὶ Ἄθων. οὗτος μὲν νυν ὁ στόλος αἰσχυρῶς ἀγωνισάμενος ἀπαλλάχθη ἐς τὴν Ἀσίην. 15

46 Δευτέρῳ δὲ ἔτει τούτων ὁ Δαρεῖος πρῶτα μὲν

Darius commands the Thians to pull down their wall and give up their ships.

Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγειτόνων ὡς ἀπόστασιν μηχανώατο, πέμψας ἄγγελον ἐκέλευε σφῶας τὸ

XLIV. 16 γὰρ om. Rsv, κατὰ om. rell.

XLV. 5 Μαρδόνιον τε Rsv: Μαρδόνιον δὲ 6 μὲν Rsv: μέντοι.

XLVI. 4 τὸ τε? Stein: τὸ L

5 <τε> τείχος περιαιρεῖν καὶ τὰς νέας ἐς Ἀβδῆρα
 κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰστιαίου
 τε τοῦ Μιλησίου πολιορκηθέντες καὶ προσόδων
 ἐουσέων μεγαλέων ἐχρέωντο τοῖσι χρήμασι νέας
 τε ναυπηγεόμενοι μακρὰς καὶ τείχος ἰσχυρότερον
 10 περιβαλλόμενοι. ἡ δὲ πρόσδοδος σφί ἐγένετο ἔκ
 τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων. ἐκ μὲν
 γε τῶν ἐν Σκαπτησύλῃ τῶν χρυσέων ^{Wealth of Thas-}
 μετάλλων τὸ ἐπίπαν ὀγδώκοντα τά- ^{sos: its mines.}
 λαντα προσῆε, ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ ἐλάσσω
 15 μὲν τούτων, συχνὰ δὲ οὕτω ὥστε τὸ ἐπίπαν
 Θασίοισι ἐούσι καρπῶν ἀτελέσι προσῆε ἀπὸ τε
 τῆς ἡπείρου καὶ τῶν μετάλλων ἕτεος ἐκάστου
 διηκόσια τάλαντα, ὅτε δὲ τὸ πλεῖστον προσῆλθε,
 τριηκόσια.

Εἶδον δὲ καὶ αὐτὸς τὰ μέταλλα ταῦτα, καὶ 47
 μακρῷ ἦν αὐτῶν θωμασιώτατα τὰ οἱ Φοίνικες
 ἀνεύρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον
 ταύτην, ἥτις νῦν ἐπὶ τοῦ Θάσου τούτου τοῦ Φοί-
 5 νικος τοῦνομα ἔσχε. τὰ δὲ μέταλλα τὰ Φοινικικὰ
 ταῦτα ἐστὶ τῆς Θάσου μεταξὺ Αἰνύρων τε χώρου
 καλεομένου καὶ Κοινύρων, ἀντίον δὲ Σαμοθρηκίης,
 ὕρος μέγα ἀνεστραμμένον ἐν τῇ ζιτῇσι. τοῦτο
 μὲν νῦν ἐστὶ τοιοῦτο, οἱ δὲ Θάσιοι τῷ ^{The Thasians}
 10 βασιλεῖ κελεύσαντι καὶ τὸ τείχος τὸ <sup>obey the com-
mands of Darius.</sup>

XLVI. 7 τε om. BR 12 ἐν σκαπτησύλῃ Rsv: ἐκ σκαπτη-
 σύλης AB¹, ἐκ σκαπτῆς ὕλης B³CPd, ἐν Σκαπτῇ ὕλῃ z. Ex ἐν
 σκαπτησύλῃ, σκαπτῆς prave pro genetivo habito, videtur varietas
 lectionis facillime posse explicari 18 προσῆλθε τὸ πλεῖστον
 AB.

XLVII. 4 ἐπὶ PRsv: ἀπὸ 7 Κονύρων Ppr.Rsv 8 τῇ
 om. PRsv

σφέτερον κατείλον καὶ τὰς νέας τὰς πάσας ἐκύμισαν ἐς Ἀβδηρα.

- 48 Μετὰ δὲ τοῦτο ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων ὃ τι ἐν νόφ' ἔχοιεν, κότερα πολεμεῖν ἐωυτῷ ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας ἄλλους ἄλλη τάξας ἀνὰ τὴν Ἑλλάδα, 5 κελεύων αἰτεῖν βασιλείᾳ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωυτοῦ δασμοφόρους πόλεις τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἵππαγωγὰ πλοῖα ποιεῖσθαι. 10

Darius sends heralds throughout Greece demanding earth and water: also to the tributary cities on the seaboard ordering them to get ready ships (A.C. 491 spring).

- 49 Οὗτοί τε δὴ παρεσκευάζοντο ταῦτα καὶ τοῖσι ἥκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἔδοσαν τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες δὲ νησιῶται ἐς τοὺς ἀπικοίατο αἰτήσαντες. οἳ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν 5 τε καὶ ὕδωρ Δαρεῖω καὶ δὴ καὶ Αἰγινῇται. ποιήσασι δὲ σφι ταῦτα ἰθὺς Ἀθηναῖοι ἐπεκέατο, δοκέοντές τε ἐπὶ σφίσι ἔχοντας τοὺς Αἰγινήτας δεδωκέναι, ὡς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται, καὶ ἄσμενοι 10 προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην κατηγορεῖν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

The Aeginetans as well as the other islanders give earth and water.

In consequence of this the Athenians accuse them at Sparta of treason to the Greek cause.

- 50 Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew, βασιλεὺς ἐὼν Σπαρτιητέων, διέβη

XLVII. 11 τὰς πάσας: πάσας PRov.

XLIX. 8 ἔχοντας PRov Eust.: ἐπέχοντας 12 Αἰγινητέων PRov: τῶν Αἰγινητέων.

L. 2 βασιλεύων ABC

ἐς Αἴγιναν, βουλόμενος συλλαβεῖν Αἰγινήτων
 τοὺς αἰτιωτάτους. ὥς δὲ ἐπειράτο συλλαμβάνων,
 5 ἄλλοι τε δὴ ἐγίνοντο αὐτῷ ἀντίξοι Cleomenes goes
 to Aegina to arrest
 the guilty, but re-
 turns unsuccessful.
 τῶν Αἰγινήτων, ἐν δὲ δὴ καὶ Κριὸς ὁ
 Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη αὐ-
 τὸν οὐδένα ἄξειν χαίροντα Αἰγινήτων· ἄνευ γάρ
 μιν Σπαρτιητέων τοῦ κοινοῦ ποιεῖν ταῦτα, ὑπ'
 10 Ἀθηναίων ἀναγνωσθέντα χρήμασι· ἅμα γὰρ ἄν
 μιν τῷ ἐτέρῳ βασιλεῖ ἐλθόντα συλλαμβάνειν.
 εἶλεγε δὲ ταῦτα ἐξ ἐπιστολῆς τῆς Δημαρήτου.
 Κλεομένης δὲ ἀπελαυνόμενος ἐκ τῆς Αἰγίνης
 εἶρετο τὸν Κριὸν ὃ τι οἱ εἶη τοῖνομα· ὁ δὲ οἱ τὸ
 15 ἐὼν ἔφρασε. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη·
 ἤδη νῦν καταχαλκοῦ, ὦ κριέ, τὰ κέρεα, ὥς συν-
 οισόμενος μεγάλῳ κακῷ.

Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπο- 51
 μένων Δημάρητος ὁ Ἀρίστωνος διέβαλλε τὸν
 Κλεομένεα, ἐὼν βασιλεὺς καὶ οὗτος Σπαρτιητέων,
 οἰκίης δὲ τῆς ὑποδεεστέρης, κατ' ἄλλο μὲν οὐδὲν
 5 ὑποδεεστέρης (ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασι), κατὰ
 πρεσβυγενεῖν δὲ κως τετίμηται μᾶλλον ἢ Εὐ-
 ρυσθέneos.

Λακεδαιμόνιοι γὰρ ὁμολογέοντες οὐδενὶ ποιητῇ 52
 λέγουσι αὐτὸν Ἀριστόδημον τὸν Ἀρι- Account of the
 origin of the
 double kingship
 at Sparta and of
 the standing en-
 mity between the
 royal houses.
 στομάχου τοῦ Κλεοδαίου τοῦ Ὑλλου
 βασιλεύοντα ἀγαγεῖν σφέας ἐς ταύτην
 5 τὴν χώρην τὴν νῦν ἐκτέαται, ἀλλ' οὐ

Li. 4 συλλαμβάνειν Psv, om. R 5 αὐτῷ ἐγίνοντο Psv, om. R
 14 οἶνομα Rsv δέ οἱ: δέ PRsv.
 Li. 2 διέβαλλε PB; διέβαλε. 8 ἐὼν om. Rsv.

τοὺς Ἀριστοδήμου παῖδας. μετὰ δὲ χρόνον οὐ
πολλὸν Ἀριστοδήμῳ τεκεῖν τὴν γυναῖκα, τῇ
ὄνομα εἶναι Ἀργεῖην· θυγατέρα δὲ αὐτὴν λέγουσι
εἶναι Αὐτεσίωνος τοῦ Τεισαμενοῦ τοῦ Θερσάνδρου
τοῦ Πολυνείκεος· ταύτην δὲ τεκεῖν δίδυμα, ἐπι- 10
δόντα δὲ τὸν Ἀριστόδημον τὰ τέκνα νούσῃ τε-
λευτᾶν. Λακεδαιμονίους δὲ τοὺς τότε <ἐν τέλει>
έόντας βουλευσαί κατὰ νόμον βασιλέα τῶν παι-
δων τὸν πρεσβύτερον ποιήσασθαι· οὐκ ὦν δὴ
σφέας ἔχειν ὁκότερον ἔλονται, ὥστε καὶ ὁμοίων 15
καὶ ἴσων έόντων· οὐ δυναμένους δὲ διαγινῶναι, ἥ
καὶ πρὸ τούτου, ἐπειρωτᾶν τὴν τεκοῦσαν. τὴν
δὲ οὐδὲ αὐτὴν φάναι διαγινώσκειν· εἰδυῖαν μὲν
καὶ τὸ κάρτα λέγειν ταῦτα, βουλομένην δὲ εἴ κως
ἀμφότεροι γενοίαιτο βασιλέες. τοὺς ὦν δὴ Λα- 20
κεδαιμονίους ἀπορεῖν, ἀπορέοντας δὲ πέμπειν ἐς
Δελφοὺς ἐπειρησομένους ὃ τι χρήσονται τῷ
πρήγματι. τὴν δὲ Πυθίην κελεύειν σφέας ἀμφό-
τερα τὰ παιδία ἡγήσασθαι βασιλέας, τιμᾶν δὲ
μᾶλλον τὸν γεραίτερον. τὴν μὲν δὲ Πυθίην ταῦτα 25
σφι ἀνελεῖν, τοῖσι δὲ Λακεδαιμονίοισι ἀπορέουσι
οὐδὲν ἔσσον ὅκως ἐξεύρωσι αὐτῶν τὸν πρεσβύ-
τερον, ὑποθέσθαι ἄνδρα Μεσσήνιον τῷ ὄνομα
εἶναι Πανίτην· ὑποθέσθαι δὲ τοῦτον τὸν Πανίτην
τάδε τοῖσι Λακεδαιμονίοισι, φυλάξαι τὴν γεινα- 30
μένην ὁκότερον τῶν παιδίων πρότερον λούει καὶ

LII. 8 ἦν Rsv 9 Τεισαμένου Herw.: Τισαμένου L 10 δὴ
ABC: δὲ 12 ἐν τέλει add. Stein 16 διαγινῶναι Naber:
γινῶναι ἥ καὶ πρὸ τούτου secl. Herw. 19 <οὐ> βου-
λομένην Cobet 23 σφέας κελεύειν ABC 24 στήσασθαι
Cobet 27 πρεσβύτερον ABC 31 παιδίων lxx: παίδων.

σιτίζει· καὶ ἥν μὲν κατὰ ταῦτα φαίνεται αἰεὶ
 ποιέουσα, τοὺς δὲ πᾶν ἔξειν ὅσον τι καὶ δίζηνται
 [καὶ θέλουσι ἐξευρεῖν], ἥν δὲ πλανᾶται καὶ ἐκεῖνη
 35 ἐναλλάξ ποιέουσα, δηλὰ σφι ἔσσεσθαι ὡς οὐδὲ
 ἐκεῖνη πλέον οὐδὲν οἶδε, ἐπ' ἄλλην τε τραπέσθαι
 σφέας ὁδόν. ἐνθαῦτα δὴ τοὺς Σπαρτιήτας κατὰ τὰς
 τοῦ Μεσσηνίου ὑποθήκας φυλάξαντας τὴν μητέρα
 τῶν Ἀριστοδήμου παίδων λαβεῖν κατὰ ταῦτα τιμῶ-
 40 σαν τὸν πρότερον καὶ σίτοισι καὶ λουτροῖσι, οὐκ
 εἰδυῖαν τῶν εἵνεκεν ἐφυλάσσετο. λαβόντας δὲ τὸ
 παιδίον τὸ τιμώμενον πρὸς τῆς γειναμένης ὡς ἐὼν
 πρότερον τρέφειν ἐν τῷ δημοσίῳ· καὶ οἱ ὄνομα τε-
 θῆναι Εὐρυσθέnea, τῷ δὲ Προκλέα. τούτους ἀνδρω-
 45 θέντας αὐτοὺς τε ἀδελφεοὺς ἔοντας λέγουσι διαφό-
 ρους εἶναι τὸν πάντα χρόνον τῆς ζῆς ἀλλήλοισι,
 καὶ τοὺς ἀπὸ τούτων γενομένους ὡσαύτως διατελεῖν.

Ταῦτα μὲν Λακεδαιμόνιοι λέγουσι μῦνοι 53

Ἑλλήνων, τάδε δὲ κατὰ τὰ λεγόμενα The common
Greek version
of the genealogy
of the Spartan
kings.
 ὑπ' Ἑλλήνων ἐγὼ γράφω· τούτους
 τοὺς Δωριέων βασιλέας μέχρι μὲν

5 Περσέος τοῦ Δανάης, τοῦ θεοῦ ἀπεόντος, καταλεγο-
 μένους ὀρθῶς ὑπ' Ἑλλήνων καὶ ἀποδεικνυμένους
 ὡς εἰσὶ Ἑλληνας—ἥδη γὰρ τῆνικαῦτα ἐς Ἑλληνας
 οὗτοι ἐτέλεον. ἔλεξα δὲ μέχρι Περσέος τοῦδε

παιδίων legendum est ut infra τὸ παιδίον τὸ τιμώμενον, mo-
 nente Kallenberg, cum hic ad aetatem puerulorum respiciatur
 34 "fortasse spuria" Stein, seclussit Herwerden 36 σφέας
 τραπέσθαι PRsv 44 δέ: δὲ νεωτέρω B²RSv, quod e scholio
 irrepaiisse monet Schweighäuser 45 αὐτοὺς τε ἀδελφεοὺς:
 αὐταδελφεοὺς Naber.

LIII, 8 τούτους γὰρ δὴ τοὺς ABC 5 τοὺς καταλεγόμενους ABC
 8 δέ: δὴ AB

εἵνεκα, ἀλλ' οὐκ ἀνέκαθεν ἔτι ἔλαβον, ὅτι οὐκ
 ἔπεστι ἐπωνυμίῃ Περσεί οὐδεμίᾳ πατρὸς θνητοῦ, 10
 ὥσπερ Ἑρακλεῖ Ἀμφιτρύων· ἥδη ὦν ὀρθῶ λόγῳ
 χρεωμένῳ μέχρι Περσέος ὀρθῶς εἴρηται μοι—ἀπὸ
 δὲ Δανᾶς τῆς Ἀκρισίου καταλέγοντι τοὺς ἄνω
 αἰεὶ πατέρας αὐτῶν φαινοίετο ἂν ἔοντες οἱ τῶν
 Δωριέων ἡγεμόνες Αἰγύπτιοι ἰθαγενεές. 15

54 Ταῦτα μὲν νυν κατὰ Ἕλληνας λέγουσι γεγε-
 νηλόγηται, ὥς δὲ ὁ παρὰ Περσέων
 λόγος λέγεται, αὐτὸς ὁ Περσεύς, ἐὼν
 Ἀσσύριος, ἐγένετο Ἕλλην, ἀλλ' οὐκ οἱ Περσέος
 πρόγονοι· τοὺς δὲ Ἀκρισίου γε πατέρας ὁμολο- 5
 γέοντας κατ' οἰκηιότητα Περσεί οὐδέν, τούτους δὲ
 εἶναι, κατὰ περ Ἕλληνας λέγουσι, Αἰγυπτίους.

55 Καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω· ὅ τι
 δέ, ἔοντες Αἰγύπτιοι, καὶ ὅ τι ἀποδεξάμενοι ἔλα-
 βον τὰς Δωριέων βασιληίας, ἄλλοισι γὰρ περὶ
 αὐτῶν εἴρηται, ἔασομεν αὐτά· τὰ δὲ ἄλλοι οὐ
 κατέλαβον, τούτων μνήμην ποιήσομαι. 5

56 Γερέα [τε] δὴ τάδε τοῖσι βασιλεῦσι Σπαρτιτῆ-
 ται δεδώκασιν· ἱερωσύνας δύο, Διὸς τε
 Λακεδαιμόνος καὶ Διὸς οὐρανίου, καὶ
 πόλεμόν γε ἐκφέρειν ἐπ' ἣν ἂν βούλωνται χώρην,
 τούτου δὲ μηδένα εἶναι Σπαρτιηγέων διακωλυτήν, 5
 εἰ δὲ μή, αὐτόν < τε καὶ γένος τὸ κείνου > ἐν

LIII. 11 Ἀμφιτρύωνος Dobree 12 τοῦ Περσέος PRsv.

LIV. 1 κατὰ Struve: κατὰ τὰ 2 παρὰ om. PRsv.

LV. 5 κατελάβοντο L, corr. Cobet; το ε sequente τούτων ad-
 haesit.

LVI. 2 τε (Rsv δέ) del. Krüger 4 γε om. ABC 6 la-
 cunam esse vidit Bresler, supplevit Herwerden

τῷ ἄγει ἐνέχεσθαι· στρατευομένων δὲ πρώτους
 ἵεναι τοὺς βασιλέας, ὑστάτους δὲ ἀπιέναι· ἑκατὸν
 δὲ ἄνδρας λογάδας ἐπὶ στρατιῆς φυλάσσειν
 10 αὐτούς· προβάτοισι δὲ χρᾶσθαι ἐν τῇσι ἐξο-
 δίγησι ὁκόσοισι ἂν ὦν ἐθέλωσι, τῶν δὲ θυομένων
 ἀπάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν
 σφέας.

Ταῦτα μὲν τὰ ἐμπολέμια, τὰ δὲ ἄλλα τὰ 57
 εἰρηναῖα κατὰ τάδε σφί δέδοται· ἦν θυσίη τις
 δημοτελὴς ποιῆται, πρώτους ἐπὶ τὸ δεῖπνον ἵζειν
 τοὺς βασιλέας καὶ ἀπὸ τούτων πρῶτον ἄρχεσθαι,
 5 διπλήσια νέμοντας ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλ-
 λοις δαιτυμόσι· καὶ σπονδαρχίας εἶναι τούτων
 καὶ τῶν τυθέντων τὰ δέρματα. νεομηνίας δὲ πάσας
 καὶ ἐβδόμας ἱσταμένου τοῦ μηνὸς δίδοσθαι ἐκ τοῦ
 δημοσίου ἱερόιον τέλεον ἑκατέρῳ ἐς Ἀπόλλωνος
 10 καὶ μέδιμνον ἀλφίτων καὶ οἴνου τετάρτην Λακω-
 νικὴν, καὶ ἐν τοῖσι ἀγῶσι πᾶσι προεδρίας ἐξαι-
 ρέτους· καὶ προξείνους ἀποδεικνύναι τούτοις
 προσκεῖσθαι τοὺς ἂν ἐθέλωσι τῶν ἀστών καὶ
 Πυθίους αἰρεῖσθαι δύο ἑκάτερον· οἱ δὲ Πύθιοι εἰσι
 15 θεοπρόποι ἐς Δελφούς, σιτεόμενοι μετὰ τῶν
 βασιλέων τὰ δημόσια· μὴ ἐλθοῦσι δὲ τοῖσι βα-
 σιλεῦσι ἐπὶ τὸ δεῖπνον ἀποπέμπεσθαι σφί ἐς τὰ
 οἰκία ἀλφίτων τε δύο χοίνικας ἑκατέρῳ καὶ οἴνου

LVI. 7 στρατευομένους B²P²Rsv 9 ἄνδρας om. Rsv
 στρατιῇ Rsv 11 ὦν om. PRsv 12 πάντων ABC.

LVII. 1 ἐμπόλεμα Herwerden 2, 8 θυσίην εἰς δημοτελὴ
 ABC 4 πρώτων v, Reiske e conjectura 6 δαιτυμόνεσι AB,
 δαιτυμόνεσι cett., corr. Dindorf 7 τυθέντων προβάτων B²Rsv
 δέ: δὲ ἀνὰ B²PRsv 8 καὶ ἐβδόμας om. Rsv 9 Ἀπόλλωνος
 ABC, Ἀπόλλωνα Rsv 13 προσκεῖσθαι CPRsv: προσκεῖσθαι

κοτύλην, παρεούσι δὲ διπλήσια πάντα δίδοσθαι·
 τῷτὸ δὲ τοῦτο καὶ πρὸς ἰδιωτέων κληθέντας ἐπὶ 20
 δεῖπνον τιμᾶσθαι· τὰς δὲ μαντηίας τὰς γινομένας
 τούτους φυλάσσειν, συνειδέναι δὲ καὶ τοὺς Πυ-
 θίους· δικάζειν δὲ μούρους τοὺς βασιλέας τοσάδε
 μούνα· πατρωιούχου τε παρθένου πέρι, ἐς τὸν
 ἰκνεῖται ἔχειν, ἣν μὴ περ ὁ πατήρ αὐτὴν ἐγγυήσῃ, 25
 καὶ ὁδῶν δημοσιῶν πέρι· καὶ ἣν τις θετὸν παῖδα
 ποιῆσθαι ἐθέλῃ, βασιλέων ἐναντίον ποιῆσθαι· καὶ
 παρίξειν βουλευούσι τοῖσι γέρονσι, ἐοῦσι δυῶν
 δέουσι τριήκοντα. ἣν δὲ μὴ ἔλθωσι, τοὺς μάλιστά
 σφι τῶν γερόντων προσήκοντας ἔχειν τὰ τῶν 30
 βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην
 δὲ τὴν ἑωυτῶν.

- 58 Ταῦτα μὲν ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ
Ceremonies at
 the burial of the
 kings. τοῦ κοινοῦ τῶν Σπαρτιητέων, ἀποθα-
 νούσι δὲ τάδε· ἱππέες περιαγγέλλουσι
 τὸ γεγονὸς κατὰ πᾶσαν τὴν Λακωνικὴν, κατὰ δὲ
 τὴν πόλιν γυναῖκες περιουῶσαι λέβητα κροτέουσι. 5
 ἐπεὰν ὦν τοῦτο γένηται τοιοῦτο, ἀνάγκη ἐξ οἰκίης
 ἐκάστης ἐλευθέρους δύο καταμιαίνεσθαι, ἄνδρα τε
 καὶ γυναῖκα· μὴ ποιήσασι δὲ τοῦτο ζημίαι μεγά-
 λαι ἐπικέεται. νόμος δὲ τοῖσι Λακεδαιμονίοις
 κατὰ τῶν βασιλέων τοὺς θανάτους ἐστὶ ὧντὸς καὶ 10
 τοῖσι βαρβάροις τοῖσι ἐν τῇ Ἀσίῃ· τῶν γὰρ ὦν
 βαρβάρων οἱ πλείονες τῷτῳ νόμῳ χρέωνται κατὰ
 τοὺς θανάτους τῶν βασιλέων. ἐπεὰν γὰρ ἀπο-
 θάνῃ βασιλεὺς Λακεδαιμονίων, ἐκ πάσης δεῖ

LVII. 24 πατρωιούχου Roehl: πατρούχου.

LVIII. 2 τῶν: τοῦ AB 5 λέβητας PRsv 11 ὦν om. PRsv

15 Λακεδαιμόνος, χωρὶς Σπαρτιητέων, ἀριθμῷ τῶν
 περιοίκων ἀναγκαστοὺς ἐς τὸ κῆδος ἰέναι· τούτων
 ὦν καὶ τῶν εἰλώτων καὶ αὐτῶν Σπαρτιητέων
 ἐπεὰν συλλεχθῶσι ἐς ταῦτ' ὅσον πολλὰ χειριάδες,
 σύμμιγα τῇσι γυναιξὶ κόπτονται τε τὰ μέτωπα
 20 προθύμως καὶ οἰμωγῇ διαχρέωνται ἀπλῆφ, φά-
 μενοι τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων,
 τοῦτον δὴ γενέσθαι ἄριστον. ὃς δ' ἂν ἐν πολέμῳ
 τῶν βασιλέων ἀποθάνῃ, τούτῳ δὲ εἰδῶλον σκευάσ-
 αιντες ἐν κλίνῃ εὖ ἐστρωμένη ἐκφέρουσι. ἐπεὰν δὲ
 25 θάψωσι, ἀγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι
 οὐδ' ἀρχαὶ <οὐδὲ γεροῦ>σίη συνίξει, ἀλλὰ πεν-
 θέουσι ταύτας τὰς ἡμέρας.

Συμφέρονται δὲ ἄλλο τόδε τοῖσι Πέρσησι 59
 ἐπεὰν ἀποθανόντος τοῦ βασιλέως ἄλ-
 λος ἐνίστηται βασιλεὺς, οὗτος ὁ ἐσιὼν <sup>Point in which
the Spartans agree with the Per-
sians,</sup>
 ἐλευθεροῖ ὅστις τι Σπαρτιητέων τῷ
 5 βασιλεῖ ἢ τῷ δημοσίῳ ὤφειλε. ἐν δ' αὖ Πέρσησι
 ὁ κατιστάμενος βασιλεὺς τὸν προοφειλόμενον φό-
 ρον μετιεῖ τῇσι πόλισι πάσῃσι.

Συμφέρονται δὲ καὶ τάδε Αἰγυπτίοισι Λακε- 60
 δαιμόνιοι· οἱ κήρυκες αὐτῶν καὶ αὐληταὶ καὶ
 μάγειροι ἐκδέκονται τὰς πατρώϊας <sup>and with the
Egyptians.</sup>
 τέχνας, καὶ αὐλητῆς τε αὐλητέῳ γίνε-
 5 ται καὶ μάγειρος μαγείρου καὶ κήρυξ κήρυκος· οὐ
 κατὰ λαμπροφωνίην ἐπιτιθέμενοι ἄλλοι σφέας

LVIII. 19 τὰ μέτωπα om. s, Schaesfer 23 τούτου Reiske
 26 οὐδ' ἀρχαίρη συνίξει L, supplevit Herwerden.
 LIX. 1 ἄλλο οὗτοι τόδε Rsv 4 τι om. Ppr. Rsv 6 προσ-
 οφειλόμενον ABC.
 LX. 5 οὐδὲ Krüger.

παρακληίουσι, ἀλλὰ κατὰ τὰ πάτρια ἐπιτελέουσι.
ταῦτα μὲν δὴ οὕτω γίνονται.

- 61 Τότε δὲ τὸν Κλεομένεα ἐόντα ἐν τῇ Αἰγίνῃ καὶ
κοινὰ τῇ Ἑλλάδι ἀγαθὰ προεργαζόμενον ὁ Δημά-
ρηντος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος

ὥς φθόνῳ <τε> καὶ ἄγῃ χρεώμενος.
Cleomenes plots the deposition of Demaretus, using as a handle against him the following story. Κλεομένης δὲ νοστήσας ἀπ' Αἰγίνης 5
ἐβούλετο τὸν Δημάρηντον παῦσαι τῆς

Βασιλείης, διὰ πρῆγμα τοιόνδε ἐπί-
βασιν ἐς αὐτὸν ποιεόμενος· Ἀρίστωνι βασιλεύ-
οντι ἐν Σπάρτῃ καὶ γήμαντι γυναῖκας δύο παῖδες
οὐκ ἐγένοντο. καὶ οὐ γὰρ συνεγινώσκετο αὐτὸς 10
τούτων εἶναι αἷτιος, γαμεῖ τρίτην γυναῖκα. ὧδε
δὲ γαμεῖ. ἦν οἱ φίλος τῶν Σπαρτιητέων ἀνὴρ, τῷ
προσέκειτο τῶν ἀστῶν μάλιστα ὁ Ἀρίστων. τοῦ-

Agetus, a friend of King Ariston, had a wife who from being most ugly had become most beautiful. τῷ τῷ ἀνδρὶ ἐτύγχανε ἐοῦσα γυνή
καλλίστη μακρῷ τῶν ἐν Σπάρτῃ γυ- 15
ναικῶν, καὶ ταῦτα μέντοι καλλίστη ἐξ
αἰσχίστης γενομένη. ἐοῦσαν γὰρ μιν

τὸ εἶδος φλαύρην ἢ τροφὸς αὐτῆς, οἷα ἀνθρώπων
τε ὀλβίων θυγατέρα καὶ δυσειδέα ἐοῦσαν, πρὸς δὲ
καὶ ὀρέουσα τοὺς γονέας συμφορὴν τὸ εἶδος αὐτῆς 20
ποιοέμενους, ταῦτα ἕκαστα μαθοῦσα ἐπιφράζεται
τοιάδε· ἐφόρει αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς
Ἑλένης ἱερόν· τὸ δ' ἐστὶ ἐν τῇ Θεράπνῃ καλεο-
μένη, ὑπερθε τοῦ Φοιβηίου ἱεροῦ· ὅπως δὲ ἐνεῖκει
ἢ τροφός, πρὸς τε τῷγαλμα ἴστα καὶ ἐλίσσετο 25

LXI. 1 δ: δὴ Rev 2 προεργαζόμενον L, corr. Eltz
4 τε add. Stein 9 ἐν σπάρτῃ R, τότε ἐν σπάρτῃ sv, ἐς σπάρ-
την rel., secl. Herwerden 11 τὴν τρίτην A 19 [καὶ
δυσειδέα] ἐλοῦσα? Herwerden

τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον.
καὶ δὴ ποτε ἀπιούσῃ ἐκ τοῦ ἱεροῦ τῇ τροφῇ γυναῖκα
λέγεται ἐπιφανῆναι, ἐπιφανείσαν δὲ ἐπιερέσθαι
μιν ὃ τι φέρει ἐν τῇ ἀγκάλῃ, καὶ τὴν φράσαι ὡς
30 παιδίον [φορεῖ]. τὴν δὲ κελεῦσαί οἱ δέξαι, τὴν δὲ
οὐ φάναι· ἀπειρήσθαι γάρ οἱ ἐκ τῶν γειναμένων
μηδενὶ ἐπιδεικνύναι· τὴν δὲ πάντως ἐωυτῇ κελεύειν
ἐπιδέξαι. ὀρέουσιν δὲ τὴν γυναῖκα περὶ πολλοῦ
ποιεομένην ιδέσθαι, οὕτω δὲ τὴν τροφὸν δέξαι τὸ
35 παιδίον· τὴν δὲ καταψῶσαν τοῦ παιδίου τὴν κε-
φαλὴν εἶπαι ὡς καλλιστεῦσαι πασέων τῶν ἐν
Σπάρτῃ γυναικῶν. ἀπὸ μὲν δὲ ταύτης τῆς ἡμέρης
μεταπεσεῖν τὸ εἶδος. γαμεῖ δὲ δὴ μιν ἐς γάμου
ᾠρην ἀπικομένην Ἀγητος ὁ Ἀλκείδω, οὗτος δὲ ὁ
40 τοῦ Ἀρίστωνος φίλος.

Τὸν δὲ Ἀρίστωνα ἔκνιζε ἄρα τῆς γυναικὸς 62
ταύτης ἔρως· μηχανᾶται δὴ τοιάδε·
αὐτὸς τε τῷ ἐταίρῳ, τοῦ ἦν ἡ γυνή
αὕτη, ὑποδέκεται δωτίνην δώσειν τῶν
5 ἐωυτοῦ πάντων ἔν, τὸ ἂν αὐτὸς ἐκεῖνος ἔλῃται,
καὶ τὸν ἐταῖρον ἐωυτῷ ἐκέλευε ὡσαύτως τὴν ὁμοίην
διδόναι. ὁ δὲ οὐδὲν φοβηθεὶς ἀμφὶ τῇ γυναικί,
ὀρέων ἐοῦσαν καὶ Ἀρίστωνι γυναῖκα, κατανωεῖ
ταῦτα· ἐπὶ τούτοις δὲ ὄρκους ἐπήλασαν. μετὰ
10 δὲ αὐτὸς τε ὁ Ἀρίστων ἔδωκε τοῦτο, ὃ τι δὴ ἦν, τὸ
εἴλετο τῶν κειμηλίων τῶν Ἀρίστωνος ὁ Ἀγητος,
καὶ αὐτὸς τὴν ὁμοίην ζητέων φέρεσθαι παρ' ἐκείνου,

LXI. 80 φέρει ABC, del. Cobet 83 ὀρώσα ABC 88 δι
om. PRsv.

LXII. 2 ὁ ante ἔρως PRsv 8 ἐοῦσαν post γυναῖκα ABC
9 ἐπήλασε Rsv

Ariston falls in
love with her and
obtains her by
guile.

ἐνθαῦτα δὴ τοῦ ἐταίρου τὴν γυναῖκα ἐπειράτο ἀπάγεσθαι. ὁ δὲ πλὴν τούτου μόνου τὰ ἄλλα ἔφη καταινέσαι· ἀναγκαζόμενος μέντοι τῷ τε ὄρκῳ 15 καὶ τῆς ἀπάτης τῇ παραγωγῇ ἀπιεῖ ἀπάγεσθαι.

- 63 Οὕτω μὲν δὴ τὴν τρίτην ἐσηγάγετο γυναῖκα ὁ Ἀρίστων, τὴν δευτέραν ἀποπεμψάμενος. ἐν δὲ οἱ χρόνῳ ἐλάσσονι καὶ οὐ πληρώσασα τοὺς δέκα μῆνας ἡ γυνὴ αὕτη τίκει τούτον δὴ τὸν Δημάρη-
Birth of Dema-
retus. τον. καὶ τίς οἱ τῶν οἰκετέων ἐν θώκῳ 5 κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλλει ὥς οἱ παῖς γέγονε. ὁ δὲ ἐπιστάμενός τε τὸν χρόνον τῷ ἡγάγετο τὴν γυναῖκα καὶ ἐπὶ δακτύλων συμβαλλόμενος τοὺς μῆνας εἶπε ἀπομόσας· Οὐκ ἂν ἐμὸς εἴη. τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρῆγμα 10 μέντοι οὐδὲν ἐποιήσαντο τὸ παραντίκα· ὁ δὲ παῖς ἠῤῥετο, καὶ τῷ Ἀρίστωνι τὸ εἰρημένον μετέμελε· παῖδα γὰρ τὸν Δημάρητον ἐς τὰ μάλιστά οἱ ἐνόμισε εἶναι. Δημάρητον δὲ αὐτῷ ὄνομα ἔθετο διὰ τόδε· πρότερον τούτων πανδημεὶ Σπαρτιῆται 15 Ἀρίστωνι, ὡς ἀνδρὶ εὐδοκιμέουσι διὰ πάντων δὴ τῶν βασιλέων τῶν ἐν Σπάρτῃ γενομένων, ἀρὴν ἐποιήσαντο παῖδα γενέσθαι· διὰ τοῦτο μὲν οἱ τοῦ-
 νομα [Δημάρητος] ἐτέθη.

- 64 Χρόνου δὲ προϊόντος Ἀρίστων μὲν ἀπέθανε, Δημάρητος δὲ ἔσχε τὴν βασιληίην.
On the death of
Ariston Demare-
tus succeeds to
the throne. ἔδει δέ, ὡς οἴκε, ἀνάπυστα γενόμενα ταῦτα καταπαῦσαι Δημάρητον τῆς

LXII. 16 ἐπιεί seu ἐπιεί Herwerden.

LXIII. 4 δὴ om. PRey 8 τῷ: ἐξότου ABC 9 συμβαλλόμε-
 νος AB: συμβαλλόμενος 11 τὸ om. BRey δέ: τε Reu, δέ τε
 Kallenberg 14 αὐτῷ post ἔθετο ABC 19 del. Herwerden.

5 βασιλείης, διὰ τὰ *Κλεομένει διεβλήθη μεγάλως
 πρότερόν τε ὁ Δημάρητος ἀπαγαγὼν τὴν στρατιὴν
 ἐξ Ἑλευσίνος καὶ δὴ καὶ τότε ἐπ' Αἰγινιτέων
 τοὺς μηδίσαντας διαβάντος Κλεομένεος.

Ὅρμηθεις ὦν ἀποτίνυσθαι ὁ Κλεομένης συντί- 65

θεται Λεοτυχίδῃ τῷ Μενάρεος τοῦ

Ἄγιος, ἔοντι οἰκίῃς τῆς αὐτῆς Δημα- Cleomenes a-
grees with Leo-
tychides to have
him made king
in place of De-
maretus.
 ρήτῃ, ἐπ' ᾧτε, ἦν αὐτὸν καταστήσῃ

5 βασιλέα ἀντὶ Δημαρήτου, ἔψεται οἱ

ἐπ' Αἰγινίτας. ὁ δὲ Λεοτυχίδης ἦν ἐχθρὸς τῷ
 Δημαρήτῳ μάλιστα γεγονὼς διὰ πρῆγμα τοιόνδε·
 ἀρμοσαμένου Λεοτυχίδεω Πέρκαλον τὴν Χίλωνος
 τοῦ Δημαρμένου θυγατέρα ὁ Δημάρητος ἐπιβου-

10 λείσας ἀποστερεῖ Λεοτυχίδεα τοῦ γάμου, φθὰς
 αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχῶν γυναῖκα.
 κατὰ τοῦτο μὲν τῷ Λεοτυχίδῃ ἡ ἐχθρὴ ἡ ἐς τὸν
 Δημάρητον ἐγγόνει, τότε δὲ ἐκ τῆς Κλεομένεος
 προθυμίας ὁ Λεοτυχίδης κατόμνυται Δημαρήτῳ,

15 φὰς αὐτὸν οὐκ ἰκνεομένως βασιλεύειν

Σπαρτιητέων, οὐκ ἔοντα παῖδα Ἀρί- Leotychides as-
sails Demaretus
as not being the
son of Ariston.
 στωνος. μετὰ δὲ τὴν κατωμοσίην

ἐδίδωκε ἀνασφύζων ἐκείνο τὸ ἔπος, τὸ εἶπε Ἀρίστων
 τότε ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι,

20 ὁ δὲ συμβαλλόμενος τοὺς μῆνας ἀπώμοσε, φὰς οὐκ
 ἐωντοῦ μιν εἶναι. τούτου δὴ ἐπιβατεύων τοῦ

LXIV. 5 διὰ τὸ Rev, δι' ἃ Bekker et Struve, lacunam indi-
 cavit Stein quam explevit διὰ τοιόνδε αἰτίην, τάδε Κλεομένης?
 Herwerden.

LXV. 3 τῆς αὐτῆς οἰκίῃς ABC 7 μάλιστα post ἐχθρὸς
 ABC τοιόνδε πρῆγμα ABC 10 φθὰς Cobet: φθάσας L
 12 ἡ ἐς: ἐς ABC 14 δημαρήτου PBs 20 συμβαλλόμενος
 Rev 21 μιν om. ABC

ρήματος ὁ Λεοτυχίδης ἀπέβαινε τὸν Δημάρητον οὔτε ἐξ Ἀρίστωνος γεγονότα οὔτε ἰκνεομένως βασιλεύοντα Σπάρτης, τοὺς ἐφόρους μάρτυρας παρεχόμενος κείνους οἱ τότε ἐτύγχανον πάρεδροι 2 τε ἔοντες καὶ ἀκούσαντες ταῦτα Ἀρίστωνος.

66 Τέλος δὲ ἔόντων περὶ αὐτῶν νεικέων ἔδοξε

The Spartans consult the Delphic oracle.

Σπαρτιήτησι ἐπειρέσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι εἰ Ἀρίστωνος εἷη παῖς ὁ Δημάρητος. ἀνοίστου δὲ γενομένου ἐκ προνοίης τῆς Κλεομένης ἐς τὴν Πυθίην, ἐν- 5 θαῦτα προσποιεῖται Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον, ὁ δὲ Κόβων Περίαλλον τὴν πρόμαντιν ἀναπείθει τὰ Κλεομένης ἐβούλετο λέγεσθαι λέγειν. οὕτω δὲ ἡ Πυθίη ἐπειρωτεόντων 10 τῶν θεοπρόπων ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρφ μέντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν καὶ Περίαλλος ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς.

The priestess is gained over to pronounce against Demaretus. Leotychides becomes king (401 B.C.).

67 Κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν

In consequence of an insult Demaretus goes to Persia.

τῆς βασιλείης οὕτω ἐγένετο, ἔφυγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὀνειδέος μετὰ τῆς βασιλείης τὴν κατάπαυσιν ὁ Δημάρητος ἦρχε αἰρεθείς 5 ἀρχήν. ἦσαν μὲν δὲ γυμνοπαιδίαί, θεωμένου δὲ

LXV. 25 ἐτυχον Rsv.

LXVI. 4 ἀνοίστου B²: ἀνοίστου 8 περίαλλον Rsv, probante Lobeck: περίαλλαν 9 [λέγεσθαι]? Stahl 14 περίαλλος S: περίαλλα.

LXVII. 1 τὴν δημαρήτου PRsv 2 ἔφυγε PRsv 6 θεωμένου: ἡγεομένου Valckenaeer

τοῦ Δημαρήτου ὁ Λεοτυχίδης, γεγονώς ἤδη [αὐτὸς]
 βασιλεὺς αὐτ' ἐκείνου, πέμψας τὸν θεράποντα ἐπὶ
 γέλωτί τε καὶ λάσθῃ εἰρώπα τὸν Δημάρητον
 10 ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν. ὁ
 δὲ ἀλγήσας τῷ ἐπειρωτήματι εἶπε φᾶς αὐτὸς μὲν
 ἀμφοτέρων ἤδη πεπειρηῆσθαι, κείνον δὲ οὐ, τὴν
 μέντοι ἐπειρώτησιν ταύτην ἄρξειν Λακεδαιμο-
 νίοισι ἢ μυρίας κακότητος ἢ μυρίας εὐδαιμονίας.
 15 ταῦτα δὲ εἶπας καὶ κατακαλυψάμενος ἦε ἐκ τοῦ
 θήτρου ἐς τὰ ἑωυτοῦ οἰκία, αὐτίκα δὲ παρα-
 σκευασάμενος ἔθυε τῷ Διὶ βοῦν, θύσας δὲ τὴν
 μητέρα ἐκάλεσε.

Ἀπικομένη δὲ τῇ μητρὶ ἐσθεῖς ἐς τὰς χεῖράς 68
 οἱ τῶν σπλάγχων κατικέτευε, λέγων Before leaving
he solemnly
 τοιάδε· ὦ μῆτερ, θεῶν σε τῶν τε charges his mother to reveal his
 ἄλλων καταπτόμενος ἰκετεύω καὶ τοῦ parentage.
 5 ἑρκείου Διὸς τοῦδε φράσαι μοι τὴν ἀληθείην, τίς
 μεὺ ἐστὶ πατὴρ ὀρθῶ λόγῳ. Λεοτυχίδης μὲν γὰρ
 ἔφη ἐν τοῖσι νείκεσι λέγων κυέουσάν σε ἐκ τοῦ
 προτέρου ἀνδρὸς οὕτω ἐλθεῖν παρ' Ἀρίστωνα, οἱ
 δὲ καὶ τὸν ματαιώτερον λόγον λέγοντες φασὶ σε
 10 ἐλθεῖν παρὰ τῶν οἰκετέων τὸν ὀνοφορβόν, καὶ ἐμὲ
 ἐκείνου εἶναι παῖδα. ἐγὼ σε ὦν μετέρχομαι τῶν
 θεῶν εἶπαι τῶληθές· οὔτε γάρ, εἴ περ πεποιήκας
 τι τῶν λεγομένων, μούνη δὴ πεποιήκας, μετὰ
 πολλέων δέ· ὃ τε λόγος πολλὸς ἐν Σπάρτῃ ὥς
 15 Ἀρίστωνι σπέρμα παιδοποιῶν οὐκ ἐνὴν τεκεῖν
 γὰρ ἂν οἱ καὶ τὰς προτέρας γυναῖκας.

LXVII. 7 αὐτὸς om. CPpr., cett. aut post habent aut ante
 βασιλεὺς.

LXVIII. 2 τοιάδε λέγων ABC

11 εἶναι ἐκείνου PBav.

69 Ὁ μὲν δὴ τοιαῦτα ἔλεγε, ἡ δὲ ἀμείβετο τοι-
 σίδε· ὦ παῖ, ἐπεῖτε με λιτῇσι μετέρχεται εἶπαι
 τὴν ἀληθείην, πᾶν ἐς σέ κατειρήσεται τῶληθές.
 ὥς με ἡγάγετο Ἀρίστων ἐς ἑωυτοῦ, νυκτὶ τρίτῃ
 ἀπὸ τῆς πρώτης ἦλθέ μοι φάσμα εἰδόμενον 5
 Ἀρίστωνι, συνευνηθὲν δὲ τοῖς στεφάνους τοὺς
 εἶχε ἐμοὶ περιετίθει. καὶ τὸ μὲν οἰχώκει, ἦκε δὲ
 μετὰ ταῦτα Ἀρίστων. ὥς δέ με εἶδε ἔχουσιν
 στεφάνους, εἰρώτα τίς εἶη ὃ μοι δούς· ἐγὼ δὲ
 ἐφάμην ἐκέῃον· ὁ δὲ οὐκ ὑπεδέκετο· ἐγὼ δὲ 10
 κατωμνύμην, φαμένη αὐτὸν οὐ καλῶς ποιεῖν
 ἀπαρνεόμενον· ὀλίγῃ γάρ τι πρότερον ἔλθοντα
 καὶ συνευνηθέντα δοῦναί μοι τοὺς στεφάνους.
 ὁρέων δέ με κατομνυμένην ὁ Ἀρίστων ἔμαθε ὥς
 θεῖον εἶη τὸ πρῆγμα. καὶ τοῦτο μὲν οἱ στέφανοι 15
 ἐφάνησαν ἔοντες ἐκ τοῦ ἡρώϊου τοῦ παρὰ τῇσι
 θύρῃσι τῇσι αὐλείῃσι ἰδρυμένου, τὸ καλέουσι
 Ἀστροβάκου, τοῦτο δὲ οἱ μάντιες τὸν αὐτὸν
 τοῦτον ἥρωα ἀναίρεον εἶναι. οὕτω, ὦ παῖ, ἔχεις
 πᾶν ὅσον τι καὶ βούλει πιθέσθαι. ἡ γὰρ ἐκ 20
 τοῦ ἥρωος τούτου γέγονας, καὶ τοι πατήρ ἐστι
 Ἀστροβάκος ὁ ἥρωας ἡ Ἀρίστων· ἐν γὰρ σε τῇ
 νυκτὶ ταύτῃ ἀναιρέομαι. τῇ δέ σεο μάλιστα
 κατὰπτονται οἱ ἐχθροί, λέγοντες ὥς αὐτὸς ὁ
 Ἀρίστων, ὅτε αὐτῷ σὺ ἡγγέλθης γεγεννημένος, 25
 πολλῶν ἀκούοντων οὐ φήσειέ σε ἑωυτοῦ εἶναι
 (τὸν χρόνον γάρ, [τοὺς δέκα μῆνας], οὐδέκω ἐξή-

LXIX. 9 μοι ὁ δοὺς ABC 11 ποιεῖν καλῶς ABC 18,
 22 ἀστροβάκου (στ) ABC. Herwerden of. Pausan. III. 16, 6
 23 τῇ, τὰ Abicht 25 σὺ om. PRsv γεγόμενος PRsv
 27 secl. Gompertz

κειν) αἰδρεῖν τῶν τοιούτων κείνος τοῦτο ἀπέρριψε
 τὸ ἔπος. τίκτουσι γὰρ γυναῖκες καὶ ἐννέαμηνα
 30 καὶ ἐπτάμηνα, καὶ οὐ πᾶσαι δέκα μῆνας ἐκτελέ-
 σασαι· ἐγὼ δὲ σέ, ὦ παῖ, ἐπτάμηνον ἔτεκον. ἔγνω
 δὲ καὶ αὐτὸς Ἀρίστων οὐ μετὰ πολλὸν χρόνον
 ὡς ἀνοίῃ τὸ ἔπος ἐκβάλοι τοῦτο. λόγους δὲ ἄλ-
 λους περὶ γενέσιος τῆς σεωντοῦ μὴ δέκεο· τὰ γὰρ
 35 ἀληθέστατα πάντα ἀκήκοας. ἐκ δὲ ὀνοφορβῶν
 αὐτῷ τε Λεστυχίδῃ καὶ τοῖσι ταῦτα λέγουσι
 τίκτοιεν αἱ γυναῖκες παῖδας.

Ἡ μὲν δὴ ταῦτα ἔλεγε, ὁ δὲ πυθόμενός τε τὰ 70
 ἐβούλετο καὶ ἐπόδια λαβὼν ἐπορεύετο
 ἐς Ἥλιν, τῷ λόγῳ φᾶς ὡς ἐς Δελφούς Demaretus
leaves Sparta. He
is pursued by the
Lacedaemonians
but escapes to
Asia.
 χρησόμενος τῷ χρηστηρίῳ πορεύεται.
 5 Λακεδαιμόνιοι δὲ ὑποτοπηθέντες Δη-
 μάρητον δρησμῷ ἐπιχειρεῖν ἐδίωκον. καὶ κως
 ἔφθῃ ἐς Ζάκυνθον διαβὰς ὁ Δημάρητος ἐκ τῆς
 Ἡλίδος. ἐπιδιαβάντες δὲ οἱ Λακεδαιμόνιοι αὐτοῦ
 τε ἄπτοντο καὶ τοὺς θεράποντας αὐτοῦ ἀπαιροῦνται.
 10 μετὰ δέ, οὐ γὰρ ἐξεδίδοσαν αὐτὸν οἱ Ζακύνθιοι,
 ἐνθεῦτεν διαβαίνει ἐς τὴν Ἀσίην παρὰ βασιλέα
 Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν μεγαλωστὶ καὶ
 γῆν τε καὶ πόλιν ἔδωκε. οὕτω ἀπῖκετο ἐς τὴν
 Ἀσίην Δημάρητος καὶ τοιαύτη χρησάμενος τύχη,
 15 ἄλλα τε Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ
 γνώμῃσι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα
 σφί ἀνελόμενος τεθρίπῳ προσέβαλε, μόνος

LXIX. 83 ἀγνοῖ Valckenaer

87 παῖδας del. Naber et Cobet.

LXX. 8 ἐπιβάντες ABC

17 προσέλαβε Ppr. Rsv.

35 πάντα om. ABC

9 αὐτὸν PRsv forsā recte

τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

- 71 Λεοτυχίδης δὲ ὁ Μενάρεος Δημαρήτου κατα-
 παυσθέντος διεδέξατο τὴν βασιληίην, καὶ οἱ
 οἱ Leotychides, γίνεται παῖς Ζευξίδημος, τὸν δὴ Κυ-
 νίσκον μετεξέτεροι Σπαρτιητέων ἐκάλεον. οὗτος
 ὁ Ζευξίδημος οὐκ ἐβασίλευσε Σπάρτης· πρὸ Λεο- 5
 τυχίδεω γὰρ τελευτᾷ, λιπὼν παῖδα Ἀρχιδήμον.
 Λεοτυχίδης δὲ στερηθεὶς Ζευξιδήμου γαμει δυνά-
 ρην γυναικα Εὐριδάμην, ἐοῦσαν Μενίου μὲν ἀδελ-
 φήν, Διακτορίδεω δὲ θυγατέρα, ἐκ τῆς οἱ ἔρσεν μὲν
 γίνεται οὐδέν, θυγάτηρ δὲ Λαμπιτώ, τὴν Ἀρχιδή- 10
 μος ὁ Ζευξιδήμου γαμει δόντος αὐτῷ Λεοτυχίδεω.

- 72 Οὐ μὲν οὐδὲ Λεοτυχίδης κατεγήρα ἐν Σπάρτῃ,
 ἀλλὰ τίσιν τοιγύδε τινα Δημαρήτῳ ἐξέτεισε· ἐσ-
 and the penalty that he paid to Demarotus. τρήγησε Λακεδαιμονίοισι ἐς Θεσσα-
 λίην, παρεὸν δὲ οἱ πάντα ὑποχείρια
 ποιήσασθαι ἐδωροδόκησε ἀργύριον πολλόν. ἐπ' 5
 αὐτοφάρῳ δὲ ἀλοὺς αὐτοῦ ἐν τῷ στρατοπέδῳ ἐπι-
 κατήμενος χειρίδι πλὴν ἀργυρίου, ἔφυγε ἐκ Σπάρτης
 ὑπὸ δικαστήριον ὑπαχθεὶς, καὶ τὰ οἰκία οἱ κατε-
 σκάφη· ἔφυγε δὲ ἐς Τεγέην καὶ ἐτελεύτησε [ἐν]
 ταύτῃ. 10

- 73 Ταῦτα μὲν δὴ ἐγένετο χρόνῳ ἕστερον· τότε δὲ
 ὡς τῷ Κλεομένει ᾠδῶθη τὸ ἐς τὸν
 Cleomenes goes with Leotychides against Egina Δημάρητον πρῆγμα, αὐτίκα παρα-

LXXI. 8 τὴν ἐοῦσαν ABC μὲν om. ABC.

LXXII. 4 ὑποχείρια πάντα PRsv 7 χειρίδι πλὴν Wessel-
 ing: χειρὶ διπλῇ 9 secl. Krüger.

LXXIII. 2 ᾠδῶθη ABRv: εὐωδῶθη PC, ὠρθῶθη s

λαβὼν Λεοτυχίδα ἤε ἐπὶ τοὺς Αἰγι- and arrests and
 5 νήτας, δεινὸν τινὰ σφι ἔγκοτον διὰ carries off some
 τὸν προπηλακισμόν ἔχων. οὕτω δὴ οὔτε οἱ
 Αἰγινῆται, ἀμφοτέρων τῶν βασιλέων ἡκόντων ἐπ'
 αὐτούς, ἐδικαίουσιν ἔτι ἀντιβαίνειν, ἐκεῖνοί τε ἐπι-
 λεξάμενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστου
 10 ἀξίους καὶ πλοῦτῳ καὶ γένει ἦγον, καὶ ἄλλους καὶ
 δὴ καὶ Κριόν τε τὸν Πολυκρίτου καὶ Κάσαμβον
 τὸν Ἀριστοκράτεος, οἳ περ εἶχον μέγιστον κράτος·
 ἀγαγόντες δὲ σφεας εἰς γῆν τὴν Ἀττικὴν παρα-
 θήκην παρατίθενται εἰς τοὺς ἐχθίστους Αἰγινητήσι
 15 Ἀθηναίους.

Μετὰ δὲ ταῦτα Κλεομένεα ἐπαίστου γενόμενον 74
 κακοτεχνήσαντα εἰς Δημάρτητον δεῖμα Cleomenes' trick-
 ἔλαβε Σπαρτιητέων καὶ ὑπεξέσχε εἰς ery is detected,
 Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος and he withdraws
 5 εἰς τὴν Ἀρκαδίην νεώτερα ἔπρασε goes to Thessaly. He
 πρήγματα, συνιστὰς τοὺς Ἀρκάδας and tries to unite
 ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὅρκους προσάγων σφι the Arcadians a-
 ἢ μὲν ἔφθεσθαί σφεας αὐτῷ τῇ ἂν ἐξηγήται, καὶ gainst Sparta.
 δὴ καὶ εἰς Νώνακριν πόλιν πρόθυμος ἦν τῶν
 10 Ἀρκάδων τοὺς προεστεῶτας ἀγινέων ἐξορκοῦν τὸ
 Στυγὸς ὕδωρ. ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι
 ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ, καὶ δὴ καὶ
 ἔστι τοιοῦνδε τι· ὕδωρ ὀλίγον φαινόμενον ἐκ πέτρης
 στάζει εἰς ἄγκος, τὸ δὲ ἄγκος αἰμασιῆς τις περιθεῖ
 15 κύκλος. ἡ δὲ Νώνακρις, ἐν τῇ ἡ πηγὴ αὕτη

LXXXIII. 14 κατατίθενται Bsn.

LXXIV. 10 ἐξορκῶν A¹: ἐξόρκου AB, ἐξορκῶν Bsn. 12 ὑπὸ
 τῶν: ὑπ' B² P² corr. R.

τυγχάνει ἐούσα, πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς
Φενεῶ.

75 Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεα ταῦτα

The Spartans in
fear restore him;
his madness and
death.

πρήσσοντα κατήγον αὐτὸν δείσαντες
ἐπὶ τοῖσι αὐτοῖσι [ἐς Σπάρτην] τοῖσι
καὶ πρότερον ἦρχε. κατελθόντα δὲ
[αὐτὸν] αὐτίκα ὑπέλαβε μανίῃ νοῦσος, ἐόντα καὶ 5
πρότερον ὑπομαργότερον ὅπως γὰρ τεφ' ἐντύχοι
Σπαρτιητέων, ἐνέχρανε ἐς τὸ πρόσωπον τὸ σκήπ-
τρον. ποιέοντα δὲ αὐτὸν ταῦτα καὶ παραφρονή-
σαντα ἔδhsαν οἱ προσήκοντες ἐν ξύλῳ ὃ δὲ δεθεῖς
τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων αἰτεῖ 10
μάχαιραν οὐ βουλομένου δὲ τὰ πρῶτα [τοῦ
φυλάκου] διδόναι ἠπειλεῖ τὰ μιν αὐτίς ποιήσει,
ἐς ὃ δείσας τὰς ἀπειλὰς ὁ φύλακος (ἦν γὰρ τῶν
τις εἰλώτων) διδοῖ οἱ μάχαιραν. Κλεομένης δὲ
παραλαβὼν τὸν σίδηρον ἄρχετο ἐκ τῶν κνημέων 15
ἑωυτὸν λωβώμενος ἐπιτάμνων γὰρ κατὰ μῆκος
τὰς σάρκας προέβαινε ἐκ τῶν κνημέων ἐς τοὺς
μηρούς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὰς
λαπάρας, ἐς ὃ ἐς τὴν γαστέρα ἀπίκητο καὶ ταύτην
καταχορδεύων ἀπέθανε τρόπῳ τοιούτῳ, ὥς μὲν 20
οἱ πολλοὶ λέγουσι Ἑλλήνων, ὅτι τὴν Πυθίην
ἀνέγνωσε τὰ περὶ Δημάρητον [γενόμενα] λέγειν,
ὡς δὲ Ἀθηναῖοι λέγουσι, διότι ἐς Ἐλευσίνα ἐσβα-

LXXV. 1 Κλεομ. Λακ. ABC 3 ἐς Σπάρτην del. Cobet
5 μανίης B²PEs, unde Cobet μανιάς 10 αἰτεε PR 11 τοῦ
φυλάκου τὰ πρῶτα ABC, secl. Kallenberg 12 αἰτε CP: αἰθίς
(λυθίς B²) ποιήσει Schweighäuser: ποιήσειεν 14 οἱ om.
ABC 18 ἐς τὰ PRsv 21 διότι Rsv 22 δημαρῆτου
ABC γενόμενα post λέγειν ABC, del. Gomperz 23 μόνου
λέγουσι praeter ABCd

λαὼν ἔκειρε τὸ τέμενος τῶν θεῶν, ὡς δὲ Ἄργεῖοι,
 25 ὅτι ἐξ ἱεροῦ αὐτῶν τοῦ Ἄργου Ἄργεῖων τοὺς
 καταφυγόντας ἐκ τῆς μάχης καταγινέων κατέκοπτε
 καὶ αὐτὸ τὸ ἄλσος ἐν ἀλογίῃ ἔχων ἐνέπρῃσε.

Κλεομένει γὰρ μαντευομένῳ ἐν Δελφοῖσι 76
 ἐχρήσθη Ἄργος αἰρήσειν. ἐπεῖτε δὲ Cleomenes' ex-
 pedition against
 Argos (circ. 494).
 Σπαρτιήτας ἄγων ἀπῆκετο ἐπὶ ποτα-
 μὸν Ἐρασῖνον, ὃς λέγεται ρεῖν ἐκ τῆς Στυμφλίδος
 5 λίμνης (τὴν γὰρ δὴ λίμνην ταύτην ἐς χάσμα
 ἀχανὲς ἐκδιδοῦσαν ἀναφαίνεσθαι ἐν Ἄργει, τὸ
 ἐνθεύτεν δὲ τὸ ὕδωρ ἤδη τοῦτο ὑπ' Ἄργεῖων
 Ἐρασῖνον καλεῖσθαι), ἀπικόμενος ὧν ὁ Κλεομένης
 ἐπὶ τὸν ποταμὸν τοῦτον ἐσφαγιάζετο Being unable to
 obtain favourable
 omens for cross-
 ing the river Era-
 sinus, he trans-
 ports his army by
 sea.
 10 αὐτῷ. καὶ οὐ γὰρ ἐκαλλιέρει οὐδαμῶς
 διαβαίνειν μιν, ἀγασθαι μὲν ἔφη τοῦ
 Ἐρασῖνου οὐ προδιδόντος τοὺς πολίη-
 τας, Ἄργεῖους μέντοι οὐδ' ὥς χαιρήσειν. μετὰ δὲ
 [ταῦτα] ἐξαναχωρήσας τὴν στρατιὴν κατήγαγε ἐς
 15 Θυρέην, σφαγιασάμενος δὲ τῇ θαλάσσῃ ταύρου
 πλοίοισι σφεας ἤγαγε ἐς τε τὴν Τίρυνθίνην χώραν
 καὶ Ναυπλίην.

Ἄργεῖοι δὲ ἐβοήθεον πυνθανόμενοι ταῦτα ἐπὶ 77
 θάλασσαν. ὡς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος,
 χώρῳ δὲ ἐν τούτῳ τῷ κείται Σήπεια The Argives and
 the Spartans en-
 camp over a
 camp over a
 against one an-
 other at Sepeia.
 5 τες ἔζοντο ἀντίοι τοῖσι Λακεδαιμο-
 νίοισι. ἐνθαῦτα δὴ οἱ Ἄργεῖοι τὴν μὲν ἐκ τοῦ

LXXV. 27 ἐν ἀπορίῃ σχῶν B²Rsv.

LXXVI. 2 δέ: δὴ AB¹ 6 ἀχανὲς Cobet: ἀφανὲς 8 δ'

ὦν ABC 14 secl. Kallenberg.

LXXVII. 8 σήπεια, Rsv: ἡσίπεια 5 ἀντίον ABC

φανεροῦ μάχην οὐκ ἐφοβέοντο, ἀλλὰ μὴ δόλῳ
 αἰρεθέωσι. καὶ γὰρ δὴ σφι ἐς τοῦτο
 τὸ πρῆγμα εἶχε τὸ χρηστήριον, τὸ
 ἐπίκουνα ἔχρησε ἡ Πυθίη τούτοις τε 10
 καὶ Μιλησίοις λέγον ὧδε·

ἀλλ' ὅταν ἡ θήλεια τὸν ἄρσενα νικήσασα
 ἐξελάσῃ καὶ κῦδος ἐν Ἀργείοισιν ἄρῃται,
 πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει.
 ὥς ποτέ τις ἐρέει καὶ ἐπεσσομένων ἀνθρώπων· 15
 δεινὸς ὄφης τριέλικτος ἀπώλετο δουρὶ δαμασθεῖς.
 ταῦτα δὴ πάντα συνελθόντα τοῖσι Ἀργείοις
 φόβον παρείχε. καὶ δὴ σφι πρὸς ταῦτα ἔδοξε
 τῷ κήρυκι τῶν πολεμίων χρᾶσθαι, δόξαν δέ σφι
 ἐποίεον τοιόνδε· ὅκως ὁ Σπαρτιήτης κήρυξ προση- 20
 μαῖνοι τι Λακεδαιμονίοις, ἐποίεον καὶ οἱ Ἀργεῖοι
 τῶντὸ τοῦτο.

- 78 Μαθὼν δὲ ὁ Κλεομένης ποιέοντας τοὺς Ἀρ-
 στραγέμης of γείους ὁκοῖόν τι ὁ σφέτερος κήρυξ
 Cleomenes. σημήνειε, παραγγέλλει σφι, ὅταν ση-
 μῆνι ὁ κήρυξ ποιεῖσθαι ἄριστον, τότε ἀναλαβόντας
 τὰ ὅπλα χωρεῖν ἐς τοὺς Ἀργεῖους. ταῦτα καὶ 5
 ἐγένετο ἐπιτελέα ἐκ τῶν Λακεδαιμονίων· ἄριστον
 γὰρ ποιεομένοις τοῖσι Ἀργείοις ἐκ
 τοῦ κηρύγματος ἐπεκέατο, καὶ πολ-
 λούς μὲν ἐφόνευσαν αὐτῶν, πολλῶ
 δέ τι πλέονας ἐς τὸ ἄλσος τοῦ Ἄργου καταφυ- 10
 γόντας περιζόμενοι ἐφύλασσον.

- 79 Ἐνθεῦτεν δὲ ὁ Κλεομένης ἐποίει τοιόνδε· ἔχων

LXXVII. 16 ἀέλικτος ABC.

LXXVIII. 6 ἐγίνετο B²Rsv

ABC 11. περιεζόμενοι ABC.

10 δέ τι Rsv: δ' ἐτι P, δέ

αὐτομόλους ἄνδρας καὶ πυνθανόμενος τούτων ἐξ-
 εκάλει πέμπων κήρυκα, ὀνομαστὶ λέγων τῶν
 Ἄργείων τοὺς ἐν τῷ ἱερῷ ἀπεργμένους, Cleomenes en-
 tices about fifty of
 them from the
 grove and slays
 them.
 5 ἐξεκάλει δὲ φᾶς αὐτῶν ἔχειν τὰ ἄποινα·
 ἄποινα δὲ ἐστὶ Πελοποννησίοισι δύο
 μνέαι τεταγμέναι κατ' ἄνδρα αἰχμάλωτον ἐκτίνειν.
 κατὰ πεντήκοντα δὴ ὦν τῶν Ἄργείων ὡς ἕκαστον
 ἐκκαλούμενος ὁ Κλεομένης ἔκτεινε. ταῦτα δὲ κως
 10 γινόμενα ἐλελήθει τοὺς λοιποὺς τοὺς ἐν τῷ τεμένει·
 ἅτε γὰρ πυκνοῦ ἐόντος τοῦ ἄλσεος οὐκ ὥρεον οἱ
 ἐντὸς τοὺς ἐκτὸς ὅτι ἔπρησσαν, πρὶν γε The others see-
 ing this refuse to
 come out.
 δὴ αὐτῶν τις ἀναβὰς ἐπὶ δένδρος κατ-
 εἶδε τὸ ποιούμενον. οὐκ ὦν δὴ ἔτι καλεόμενοι ἐξήσαν.
 Ἐνθαῦτα δὴ ὁ Κλεομένης ἐκέλευε πάντα τινα 80
 τῶν εἰλώτων περινεῖν ὕλην τὸ ἄλσος, Cleomenes piles
 wood about the
 grove and burns
 it.
 τῶν δὲ πειθομένων ἐνέπρησε τὸ ἄλσος.
 καιομένου δὲ ἤδη ἐπείρετο τῶν τινα
 5 αὐτομόλων τίνος εἶη θεῶν τὸ ἄλσος· ὁ δὲ ἔφη
 Ἄργου εἶναι. ὁ δὲ ὡς ἤκουσε, ἀναστενάξας μέγα
 εἶπε· ὦ Ἀπολλὸν χρηστήριε, ἣ μεγάλως με
 ἡπάτηκας φάμενος Ἄργος αἰρήσειν· συμβάλλομαι
 δ' ἐξήκειν μοι τὸ χρηστήριον.
 Μετὰ δὲ ταῦτα ὁ Κλεομένης τὴν μὲν πλέω 81
 στρατιὴν ἀπῆκε ἀπιέναι ἐς Σπάρτην,
 χειλίους δὲ αὐτὸς λαβὼν τοὺς ἀρις- Cleomenes dis-
 misses the mass
 of his army, and,
 after sacrificing
 in the temple of
 Hera, himself re-
 turns to Sparta.
 5 μιν δὲ αὐτὸν θύειν ἐπὶ τοῦ βωμοῦ ὁ

LXXIX. 8 ἕκαστον Herwerden: ἐκάστων Rsv, ἐκάστους
 13 δένδρεον Dindorf.

LXXX. 7 ἢ om. ABC.

ἱερὺς ἀπηγόρευε, φὰς οὐκ ὅσιον εἶναι ξεῖναι αὐτόθι
 θύειν. ὁ δὲ Κλεομένης τὸν ἱερέα ἐκέλευε τοὺς εἴλωτας
 ἀπὸ τοῦ βωμοῦ ἀπαγαγόντας μαστιγῶσαι καὶ αὐτὸς
 ἔθυσσε· ποιήσας δὲ ταῦτα ἀπῆγε ἐς τὴν Σπάρτην.

- 82 Νοστήσαντα δέ μιν ὑπήγον οἱ ἐχθροὶ ὑπὸ τοὺς
 ἐφόρους, φάμενοί μιν δωροδοκῆσαντα
 οὐκ ἐλεῖν τὸ Ἄργος, παρεὸν εὐπετέως
 μιν ἐλεῖν. ὁ δὲ σφι ἔλεξε, οὔτε εἰ
 ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἔχω σαφηνέως 5
 εἶπαι, ἔλεξε δ' ὦν φάμενος, ἐπείτε δὴ τὸ τοῦ Ἄργου
 ἱερὸν εἶλε, δοκεῖν οἱ ἐξεληλυθέναι τὸν τοῦ θεοῦ χρη-
 σμόν· πρὸς ὧν ταῦτα οὐ δικαιοῦν πειρᾶν τῆς πόλιος,
 πρὶν γε δὴ ἱεροῖσι χρῆσθαι καὶ μάθῃ, εἴτε οἱ ὁ θεὸς
 παραδιδόι εἴτε ἐμποδῶν ἔστηκε· καλλιερεομένῳ δὲ 10
 ἐν τῷ Ἑραίῳ ἐκ τοῦ ἀγάλματος τῶν στηθέων φλόγα
 πυρὸς ἐκλάμψαι, μαθεῖν δὲ αὐτὸς οὕτω τὴν ἀτρε-
 κείην, ὅτι οὐκ αἰρεῖ τὸ Ἄργος· εἰ μὲν γὰρ ἐκ τῆς
 κεφαλῆς τοῦ ἀγάλματος ἐξέλαμψε, αἰρεῖν ἂν κατὰ-
 κρης τὴν πόλιν, ἐκ τῶν στηθέων δὲ λάμψαντος 15
 πᾶν οἱ πεποιῆσθαι ὅσον ὁ θεὸς ἐβούλετο γενέσθαι.
 ταῦτα λέγων πιστά τε καὶ οἰκότα ἐδόκει Σπαρτι-
 ῆτῃσι λέγειν καὶ ἀπέφυγε πολλὸν τοὺς διώκοντας.

- 83 Ἄργος δὲ ἀνδρῶν ἐξηρώθη οὕτω ὥστε οἱ
 δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα ἄρ-
 χοντές τε καὶ διέποντες, ἐς ὃ ἐπήβησαν οἱ τῶν

LXXXI. 6 φάσκων Rev 7 ἐκέλευσε Rev 8 ἀπα-
 γαγόντας CPd: ἀπάγοντας.

LXXXII. 7 εἶλε P corr. Rev: εἶλον 9 πρὶν ἢ? Krüger,
 πρὶν ἂν Sturim 10 οἱ ἐμποδῶν PRev 13 ὅτι: ὡς PRev
 15 δὲ στηθέων ABC ἐκλάμψαντος PRev 17 ταῦτα δὲ PRev
 18 διέφυγε ABC.

LXXXIII. 8 τε om. ABC ἐπήβησαν Valla: ἐπέβησαν

- ἀπολομένων παιδες. ἔπειτά σφεας
 5 οὔτοι ἀνακτώμενοι ὀπίσω ἐς ἐωυτούς At Argos the slaves obtain for a time the government of the state,
 τὸ Ἄργος ἐξέβαλον· ἐξωθεόμενοι δὲ οἱ
 δοῦλοι μάχῃ ἔσχον Τίρυνθα. τέως μὲν δὴ σφι ἦν
 ἄρθρια ἐς ἀλλήλους, ἔπειτα δὲ ἐς τοὺς δούλους
 ἦλθε ἀνὴρ μάντις Κλέανδρος, γένος ἑὼν Φιγαλεὺς
 10 ἀπ' Ἀρκαδίας· οὗτος τοὺς δούλους but are afterwards reduced to subjection.
 ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότησι,
 ἐκ τούτου δὴ πόλεμός σφι ἦν ἐπὶ χρόνον συχρὸν,
 ἐς ὃ δὴ μόγις οἱ Ἀργεῖοι ἐπεκράτησαν.
 Ἀργεῖοι μὲν νυν διὰ ταῦτα Κλεομένεά φασι 84
 μανέντα ἀπολέσθαι κακῶς, αὐτοὶ δὲ Σπαρτιῆται
 φασι ἐκ δαιμονίου μὲν οὐδενὸς μανῆναι Κλεομένεα,
 Σκύθησι δὲ ὁμίλησαντά μιν ἀκρητο- The Spartan account of Cleomenes' madness.
 5 πότην γενέσθαι καὶ ἐκ τούτου μανῆναι.
 Σκύθας γὰρ τοὺς νομάδας, ἐπεῖτε σφι Δαρεῖον
 ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονόνα μιν
 τείσασθαι, πέμψαντας δὲ ἐς Σπάρτην συμμαχίην
 τε ποιεῖσθαι καὶ συντίθεσθαι ὡς χρεὸν εἴη αὐτοὺς
 10 μὲν τοὺς Σκύθας παρὰ Φᾶσιν ποταμὸν πειρᾶν ἐς
 τὴν Μηδικὴν ἐσβάλλειν, σφέας δὲ τοὺς Σπαρ-
 τιῆτας κελεύειν ἐξ' Ἐφέσου ὀρμωμένους ἀναβαίνειν
 καὶ ἔπειτα ἐς τὸν αὐτὸ ἀπαντᾶν. Κλεομένεα δὲ
 λέγουσι ἡκόντων τῶν Σκυθῶν ἐπὶ ταῦτα ὁμιλεῖν
 15 σφι μεζόνως, ὁμιλέοντα δὲ μᾶλλον τοῦ ἰκνεομένου
 μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτῶν· ἐκ τούτου
 δὲ μανῆναί μιν νομίζουσι Σπαρτιῆται. ἔκ τε
 LXXXIII. 5 οὕτω ABC, αὐτοὶ Bsv 9 φιγαλεὺς B²Rsv:
 φιγασεὺς.
 LXXXIV. 4 ἀκρητοπώτην AB 7 μεμνημένοι ABC 11 ἐσβα-
 λεῖν B²PRsv 17 μιν om. ABC ἔκ τε τόσον· ἐκ τοσούτου Rsv

τόσου, ὥς αὐτοὶ λέγουσι, ἐπεὰν ζωρότερον βού-
λωνται πιεῖν, ἐπισκύθισον λέγουσι. οὕτω δὴ
Σπαρτιῆται τὰ περὶ Κλεομένεα λέγουσι· ἐμοὶ 20
δὲ δοκεῖ τίσιν ταύτην ὁ Κλεομένης Δημαρήτω
ἐκτεῖσαι.

85 Τελευτήσαντος δὲ Κλεομένεος ὥς ἐπύθοντο Αἰ-

The Lacedaemonians surrender Leotychides to the Aeginetans to take away, but on the advice of Thearides they refrain from doing so.

γινῆται, ἔπεμπον ἐς Σπάρτην ἀγγέ-
λους καταβωσομένους Λεοτυχίδεω
περὶ τῶν ἐν Ἀθήνησι ὁμήρων ἐχομέ-
νων. Λακεδαιμόνιοι δὲ δικαστήριον 5
συναγαγόντες ἔγνωσαν περιυβρίσθαι

Αἰγινήτας ὑπὸ Λεοτυχίδεω, καὶ μιν κατέκριναν
ἐκδοτον ἄγεσθαι ἐς Αἶγινα ἀντὶ τῶν ἐν Ἀθήνησι
ἐχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινη-
τέων τὸν Λεοτυχίδα εἰπέ σφι Θεαρίδης ὁ Λεωπρέ- 10
πεος, ἐὼν ἐν Σπάρτῃ ἀνὴρ δόκιμος· Τί βουλευέσθε
ποιεῖν, ἄνδρες Αἰγινήται; τὸν βασιλέα τῶν Σπαρ-
τιητέων ἐκδοτον γενόμενον ὑπὸ τῶν πολιητέων
ἄγειν; εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω
Σπαρτιῆται, ὅπως ἐξ ὑστέρης μὴ τι ὑμῖν, ἣν 15
ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώ-
ρην ἐσβάλωσι. ταῦτα ἀκούσαντες οἱ Αἰγινῆται
ἔσχοντο τῆς ἀγωγῆς, ὁμολογίῃ δὲ ἐχρήσαντο τοιγῆ-
δε, ἐπισπόμενον Λεοτυχίδα ἐς Ἀθήνας ἀποδοῦναι
Αἰγινήτησι τοὺς ἀνδρας. 20

86 Ὡς δὲ ἀπικόμενος Λεοτυχίδης ἐς τὰς Ἀθήνας

LXXXIV. 19 πίνειν PRsv 21 ὁ om. Rsv.
LXXXV. 10 θεαρίδης B²: θεασίδης 11 ἀνὴρ δόκιμος Rsv:
δόκιμος ἀνὴρ βούλεσθε CP 16 ποιήσῃτε Rsv
17 ἐσβάλωσι PRv: ἐκβάλωσι B, ἐμβάλωσι oett., ἐσβαλεῦσι
Krtiger.

LXXXVI. 1 ὁ Λεοτυχίδης Rsv

- ἀπαίτει τὴν παραθήκην, οἱ δ' Ἀθηναῖοι προφάσις
 εἰλκον οὐ βουλόμενοι ἀποδοῦναι, φάν- He goes with
them to Athens to
demand back their
men. The Athe-
nians put them off
with excuses.
 5 θέσθαι καὶ οὐ δικαιοῦν τῷ ἐτέρῳ ἄνευ
 τοῦ ἐτέρου ἀποδιδόναι· οὐ φαμένων δὲ
 ἀποδώσειν τῶν Ἀθηναίων ἔλεξέ σφι Λεοτυχίδης
 τάδε· ὦ Ἀθηναῖοι, ποιεῖτε μὲν ὁκότερα βούλεσθε
 αὐτοί· καὶ γὰρ ἀποδιδόντες ποιεῖτε ὅσια καὶ μὴ
 10 ἀποδιδόντες τὰ ἐναντία τούτων ὁκοῖον μέντοι τι ἐν
 τῇ Σπάρτῃ συνηνείχθη γενέσθαι περὶ παραθήκης,
 βούλομαι ὑμῖν εἶπαι. λέγομεν ἡμεῖς οἱ Σπαρτιῆται
 γενέσθαι ἐν τῇ Λακεδαίμονι κατὰ τρι- Story of Glau-
cus.
 15 ἔπεσον παῖδα. τοῦτον τὸν ἄνδρα φαμέν τά
 τε ἄλλα πάντα περιήκειν τὰ πρῶτα καὶ δὴ καὶ
 ἀκούειν ἄριστα δικαιοσύνης πέρι πάντων ὅσοι τὴν
 Λακεδαίμονα τοῦτον τὸν χρόνον οἴκεον. συνε-
 νειχθῆναι δέ οἱ ἐν χρόνῳ ἰκνεομένῳ τάδε λέγομεν,
 20 ἄνδρα Μιλήσιον ἀπικόμενον ἐς Σπάρτην βούλε-
 σθαι οἱ ἐλθεῖν ἐς λόγους, προῖσχύμενον τοιάδε·
 εἰμὶ μὲν Μιλήσιος, ἦκω δὲ τῆς σῆς, Γλαῦκε, δι-
 καιοσύνης βουλόμενος ἀπολαῦσαι. ὥς γὰρ δὴ
 ἀνὰ πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ
 25 περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός,
 ἐμεωυτῷ λόγους ἐδίδουν καὶ ὅτι ἐπικίνδυνός ἐστι
 αἰεὶ κοτε ἢ Ἰωνίῃ, ἢ δὲ Πελοπόννησος ἀσφαλῆως
 ἰδρυμένη, καὶ διότι χρήματα οὐδαμὰ τοὺς αὐτοὺς

LXXXVI. 2 δ' om. PRsv
 παραθήκης 21 ol om. ABC
 26 λόγον Herwerden

11 παραθήκης B³Bsv; παρακα-
 23 βουλόμενος δικαιοσύνης ABC

ἔστι ὁρᾶν ἔχοντας. ταῦτά τε ὧν ἐπιλεγομένων καὶ
 βουλευομένων ἔδοξέ μοι τὰ ἡμίσεα πάσης τῆς 30
 οὐσίας ἐξαργυρώσαντα θέσθαι παρὰ σέ, εὖ ἐξεπι-
 σταμένῳ ὥς μοι κείμενα ἔσται παρὰ σοὶ σόα. σὺ
 δὴ μοι καὶ τὰ χρήματα δέξαι καὶ τάδε τὰ σύμ-
 βολα σφῆξε λαβών· ὃς δ' ἂν ἔχων ταῦτα ἀπαιτῇ,
 β τούτῳ ἀποδοῦναι. ὁ μὲν δὴ ἀπὸ Μιλήτου ἦκων 35
 ξείνος τοσαῦτα ἔλεξε, Γλαῦκος δὲ ἐδέξατο τὴν
 παραθήκην ἐπὶ τῷ εἰρημένῳ λόγῳ. χρόνου δὲ
 πολλοῦ διελθόντος ἦλθον ἐς Σπάρτην τούτου τοῦ
 παραθεμένου τὰ χρήματα οἱ παῖδες, ἐλθόντες δὲ
 ἐς λόγους τῷ Γλαύκῳ καὶ ἀποδεικνύντες τὰ σύμ- 40
 βολα ἀπαίτεον τὰ χρήματα. ὁ δὲ διωθεῖτο ἀντυ-
 ποκρινόμενος τοιάδε· οὔτε μέμνημαι τὸ πρῆγμα
 οὔτε με περιφέρει οὐδὲν εἰδέναι τούτων τῶν ὑμεῖς
 λέγετε, βούλομαί τε ἀναμνησθεῖς ποιεῖν πᾶν τὸ
 δίκαιον· καὶ γὰρ εἰ ἔλαβον, ὀρθῶς ἀποδοῦναι, καὶ 45
 εἴ γε ἀρχὴν μὴ ἔλαβον, νόμοισι τοῖσι Ἑλλήνων
 χρήσομαι ἐς ὑμέας. ταῦτα ὧν ὑμῖν ἀναβάλλομαι
 γ κυρώσειν ἐς τέταρτον μῆνα ἀπὸ τούδε. οἱ μὲν δὴ
 Μιλήσιοι συμφορὴν ποιούμενοι ἀπαλλάσσοντο ὥς
 ἀπεστερημένοι τῶν χρημάτων, Γλαῦκος δὲ ἐπο- 50
 ρεύετο ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ.
 ἐπειρωτέοντα δὲ αὐτὸν τὸ χρηστήριον εἰ ὄρκῳ τὰ
 χρήματα ληίστηται, ἡ Πυθίη μετέρχεται τοισίδε
 τοῖσι ἔπεσι·

Γλαῦκ' Ἐπικυδεΐδη, τὸ μὲν αὐτίκα κέρδιον οὔτῳ 55

ὄρκῳ νικῆσαι καὶ χρήματα ληίσσασθαι.
 ὄμνυ', ἐπεὶ θάνατός γε καὶ εὖορκον μένει ἄνδρα.
 ἀλλ' Ὅρκου πάϊς ἐστὶν ἀνώνυμος, οὐδ' ἐπι
 χεῖρες

60 οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς ὃ κε
 πᾶσαν

συμμάρφας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα.
 ἄνδρὸς δ' εὖορκου γενεὴ μετόπισθεν ἀμείνων.
 ταῦτα ἀκούσας ὁ Γλαῦκος συγγνώμην τὸν θεὸν
 65 παραιτεῖτο αὐτῷ ἴσχειν τῶν ῥηθέντων. ἡ δὲ
 Πυθίη ἔφη τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι
 ἴσον δύνασθαι. Γλαῦκος μὲν δὴ μεταπεμφάμενος δ
 τοὺς Μιλησίους ξείνους ἀποδοιδὼ σφί τὰ χρήματα.
 τοῦ δὲ εἵνεκα ὁ λόγος ὕδεν, ὃ Ἀθηναῖοι, ὠρμήθη
 70 λέγεσθαι ἐς ὑμέας, εἰρήσεται· Γλαύκου νῦν οὔτε
 τι ἀπόγονον ἔστι οὐδὲν οὔτ' ἰστίη οὐδεμία νομιζο-
 μένη εἶναι Γλαύκου, ἐκτέτριπταί τε πρόρριζος ἐκ
 Σπάρτης. οὔτω ἀγαθὸν μηδὲ διανοεῖσθαι περὶ
 παραθήκης ἄλλο γε ἢ ἀπαιτεόντων ἀποδιδόναι.

Λεοτυχίδης μὲν εἶπας ταῦτα, ὥς οἱ οὐδὲ οὕτω 87
 ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο·
 οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον
 ἀδικημάτων δοῦναι δίκας τῶν ἐς Ἀθηναίους ὕβρι-
 5 σαν Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε·
 μεμφόμενοι τοῖσι Ἀθηναίοισι καὶ ἀξι-
 ούντες ἀδικεῖσθαι, ὥς τιμωρησόμενοι

Leotychides de-
 parts unsucces-
 ful.

The Aeginetans
 commit reprisals.

LXXXVI. 60 κραιπνός Rsv Stob. 65 ἐωντῷ Stein
 ἴσχειν ABC Stob.: σχεῖν 74 παραθήκης Rsv Stob.: παρα-
 καταθήκης.

LXXXVII. 2 ἤκονον ABC

τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πενταετηρὶς ἐπὶ Σουνίῳ, λοχήσαντες ὧν τὴν θεωρίδα νέα εἶλον πλήρεα ἀνδρῶν 10 τῶν πρώτων Ἀθηναίων, λαβόντες δὲ τοὺς ἀνδρας ἔδησαν.

- 88 Ἀθηναῖοι δὲ παθόντες ταῦτα πρὸς Αἰγινητέων οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καὶ ἦν γὰρ Νικόδρομος Κνούθου καλεόμενος ἐν τῇ Αἰγίνῃ ἀνὴρ δόκιμος, οὗτος μεμ-
Nicodromus agrees to betray
 Exina to the Athenians. φόμενος μὲν τοῖσι Αἰγινήτησι προτέ- 5 ρην ἐωυτοῦ ἐξέλασιν ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρ-
 τημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθη-
 ναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει καὶ ἐκείνους ἐς τὴν ἡκειν δεήσει βοη- 10 θέοντας.

- 89 Μετὰ ταῦτα καταλαμβάνει μὲν κατὰ συνε-
 θήκατο Ἀθηναίοισι ὁ Νικόδρομος τὴν παλαιὴν καλεομένην πόλιν, Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εἶσθαι νέες σφι ἀξιόμαχοι 5 τῇσι Αἰγινητέων συμβαλεῖν. ἐν ᾧ ὧν Κορινθίων
The Athenians ask the Corin-
 thians for ships. ἐδέοντο χρῆσαί σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορίν-
 θιοι, ἦσαν γὰρ σφι τούτου τὸν χρόνον φίλοι ἐς τὰ μάλιστα, Ἀθηναίοισι διδοῦσι δεόμενοισι εἴκοσι 10 νέας, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι· δω-

LXXXVII. 9 πεντετηρὶς B²Rev, πεντήρης.

LXXXVIII. 2 ἀνεβάλλοντο PRev 3 κνούθου B²Rev.

LXXXIX. 6 σφίσι Stein

10 ἀποδιδόμενοι d Herwerden

δωτίνην Rev: δωρεήν

τήν γὰρ ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι. ταύτας
 τε δὴ λαβόντες οἱ Ἀθηναῖοι καὶ τὰς
 σφετέρας, πληρώσαντες ἐβδομήκοντα They do not
 arrive at Ægina
 on the appointed
 day.
 νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν
 15 Αἶγιναν καὶ ὑστέρησαν ἡμέρῃ μιῇ τῆς συγκε-
 μένης.

Νικόδρομος δέ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν 90
 οὐ παρεγίνοντο, ἐς πλοῖον ἐσβὰς ἐκδι-
 δρήσκει ἐκ τῆς Αἰγίνης· σὺν δέ οἱ καὶ Nicodromus and
 his followers flee
 from Ægina and
 settle in Sunium,
 from which they
 ravage the island.
 5 ἄλλοι ἐκ τῶν Αἰγινήτων εἶποντο,
 τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδο-
 σαν. ἐνθεῦτεν δὲ οὗτοι ὀρμώμενοι ἔφερόν τε καὶ
 ἦγον τοὺς ἐν τῇ νήσῳ Αἰγινήτας.

Ταῦτα μὲν δὴ ὕστερον ἐγένετο, Αἰγινήτων δὲ οἱ 91
 παχέες ἐπαναστάντος τοῦ δήμου σφι ἅμα Νικο-
 δρόμῳ ἐπεκράτησαν, καὶ ἔπειτά σφεας χειρωσά-
 μενοι ἐξήγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ
 5 ἄγος σφι ἐγένετο, τὸ ἐκθύσασθαι οὐκ
 οἰοί τε ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ' The aristocracy
 put 700 of the
 popular party to
 death,
 ἔφθησαν ἐκπεσόντες πρότερον ἐκ τῆς
 νήσου ἢ σφι ἴλεων γενέσθαι τὴν θεόν. ἐπτακο-
 σίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες and in doing so
 bring on them-
 selves a curse.
 10 ἐξήγον ὡς ἀπολέοντες, εἰς δὲ τις τού-
 των ἐκφυγὼν τὰ δεσμὰ καταφεύγει πρὸς πρόθυρα
 Δήμητρος θεσμοφόρου, ἐπιλαβόμενος δὲ τῶν ἐπι-
 σπαστήρων εἵχετο. οἱ δὲ ἐπέιτε μιν ἀποσπᾶσαι

LXXXIX. 11 ἐν om. Rsv
 XC. 4 ἐκ om. PRsv
 ἐνοικῆσαι Naber, Cobet.
 XCI. 8 τὸν θεὸν Rsv

15 ὑστέρησαν Psv: ὑστέρισαν.
 ἔσποντο Rsv 5 οἰκίσαι ABC,
 12 ἐπιλαμβανόμενος ABC

οὐκ οἰοί· τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες
 αὐτοῦ τὰς χεῖρας ἦγον οὕτω, αἱ χεῖρες δὲ ἐκείναι 15
 ἐμπεφυκυῖαι ἦσαν τοῖσι ἐπισπαστήρσι.

- 92 Ταῦτα μὲν νυν σφέας αὐτοὺς οἱ Αἰγινῆται
 ἐργάσαντο, Ἀθηναίοισι δὲ ἤκουσι
 ἐναυμάχησαν νηυσὶ ἑβδομήκοντα, ἐσ-
 σωθέντες δὲ τῇ ναυμαχίῃ ἐπεκαλέοντο
 τοὺς αὐτοὺς καὶ πρότερον, Ἀργείους. 5

The Eginetans
 defeated by the
 Athenians in a
 sea fight call in
 the aid of the
 Argives.

καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέουσι, μεμφό-
 μενοι ὅτι Αἰγιναῖαι νέες ἀνάγκη λαμφθεῖσαι ὑπὸ
 Κλεομένεος ἔσχον τε ἐς τὴν Ἀργολίδα χώραν καὶ
 συναπέβησαν Λακεδαιμονίοισι· συναπέβησαν δὲ
 καὶ ἀπὸ Σικυωνιῶν νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ 10
 ἐσβολῇ. καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζυμὴ
 χεῖλια τάλαντα ἐκτεῖσαι, πεντακόσια ἐκατέρους.

The Argive au-
 thorities refuse,
 but a thousand
 volunteers go over
 to Aegina under
 the command of
 Eurybates.

Σικυῶνιοι μὲν νυν συγγινόντες ἀδική-
 σαι ὁμολόγησαν ἑκατὸν τάλαντα ἐκ-
 τείσαντες ἀζήμιοι εἶναι, Αἰγινῆται δὲ 15
 οὔτε συνεγινώσκοντο ἦσαν τε αὐθα-
 δέστεροι. διὰ δὴ ὧν σφι ταῦτα δεομένοισι ἀπὸ
 μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἔτι ἐβοήθει,
 ἐθέλονται δὲ ἐς χειλίους· ἦγε δὲ αὐτοὺς στρατη-
 γὸς Εὐρυβάτης, <ἀνὴρ> πεντάεθλον ἐπασκῆσας. 20
 τούτων οἱ πλείονες οὐκ ἀπενόστησαν ὀπίσω, ἀλλ'
 ἐτελεύτησαν ὑπ' Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ
 ὁ στρατηγὸς Εὐρυβάτης μουννομαχίην ἐπασκέων

XCI. 14 ἐγένοντο AB
 σπάστροις ABC.

15 al om. B²Rsv

16 ἐπι-

XCII. 1 αὐτοὺς om. PRsv 5 τοὺς αὐτοὺς Rsv: ταύτους αὐ-
 τοὺς οὐδ' 17 ὧν σφι om. PRsv 20 post στρατηγὸς ABC
 add. ἀνὴρ ᾧ ὄνομα ἀνὴρ add. Stein

τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτεί-
 25 νει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος Death of Eury-
batca.
 τοῦ Δεκελέος ἀποθνήσκει.

Αἰγινῆται δὲ ἐοῦσι ἀτάκτοισι ᾿Αθηναίοισι 93
 συμβαλόντες τῇσι νηυσὶ ἐνίκησαν καὶ The Æginetans
defeat the Athe-
nians and cap-
ture four ships.
 σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι
 εἶλον.

᾿Αθηναίοισι μὲν δὴ πόλεμος συνήπτο πρὸς 94
 Αἰγινῆτας, ὁ δὲ Πέρσης τὸ ἐωυτοῦ Darius makes
preparations for
an invasion of
Greece.
 ἐποiei, ὥστε ἀναμνησκοντός τε αἰεὶ
 τοῦ θεράποντος μεμνήσθαι μιν τῶν

5 ᾿Αθηναίων καὶ Πεισιστρατιδῶν προσκατημένων
 καὶ διαβαλλόντων ᾿Αθηναίους, ἅμα δὲ βουλόμενος
 ὁ Δαρεῖος ταύτης ἐχόμενος τῆς προφάσιος κατα-
 στρέφεσθαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ
 γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ φλαύρως

10 πρήξαντα τῷ στόλῳ παραλύει τῆς He appoints
Datis and Arta-
phrenes comman-
ders with instruc-
tions to enslave
Athens and Ere-
tria (a.c. 490).
 στρατηγίης, ἄλλους δὲ στρατηγούς
 ἀποδέξας ἀπέστειλε ἐπὶ τε ᾿Ερέτριαν
 καὶ ᾿Αθήνας, Δατίῳ τε ἐόντα Μῆδον
 γένος, καὶ ᾿Αρταφρένεα τὸν ᾿Αρταφρένεος παῖδα,

15 ἀδελφιδέον <δ> ἐωυτοῦ ἐντειλάμενος δὲ ἀπέπεμπε
 ἑξανδραποδίσαντας ᾿Αθήνας καὶ ᾿Ερέτριαν ἀνά-
 γειν ἐωυτῷ ἐς ὄψιν τὰ ἀνδράποδα.

᾿Ως δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες 95
 πορευόμενοι παρὰ βασιλέος ἀπίκοντο τῆς Κίλι-

XCII. 24 τοιῶδε Rev.

XCIII. 1 τοῖσι ᾿Αθηναίοισι ABC

XCIV. 15 δὲ add. Stein

ἀγείν CP.

XCIV. 1 posterius cī om. Rev

3 αὐτοῖσι τοῖσι ABC.

16 ἀνάγειν AB: ἀγαγεῖν Rev,

κίης ἐς τὸ Ἀλήιον πεδῖον, ἅμα ἀγόμενοι πεζὸν
στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα
στρατοπεδενομένοισι ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς 5
στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ
καὶ αἱ ἵππαυγοὶ νέες, τὰς τῷ προ-
τέρῳ ἔτει προεῖπε τοῖσι ἐωντοῦ δα-
σμοφόροισι Δαρεῖος ἐτοιμάζειν. ἐσ-
βαλόμενοι δὲ τοὺς ἵππους ἐς ταύτας καὶ τὸν 10
πεζὸν στρατὸν ἐσβιβάσαντες ἐς τὰς νέας ἔπλεον
ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεῦτεν δὲ
οὐ παρὰ τὴν ἡπειρον εἶχον τὰς νέας ἰθὺ τοῦ τε
Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ' ἐκ Σάμου
ὀρμώμενοι παρὰ τε Ἰκαρον καὶ διὰ νήσων τὸν 15
πλόον ἐποίεοντο, ὥς μὲν ἐμοὶ δοκεῖν, δέισαντες
μάλιστα τὸν περίπλοον τοῦ Ἀθω, ὅτι τῷ προ-
τέρῳ ἔτει ποιούμενοι ταύτῃ τὴν κομιδὴν μεγάλως
προσέπταισαν· πρὸς δὲ καὶ ἡ Νάξος σφέας
ἠνάγκαζε πρότερον οὐκ ἀλούσα.

- 96 Ἐπεὶ δὲ ἐκ τοῦ Ἰκαρίου πελάγεος προσφε-
ρόμενοι προσέμειξαν τῇ Νάξῳ (ἐπὶ
ταύτῃ γὰρ δὴ πρῶτην ἐπεῖχον στρα-
τεύεσθαι οἱ Πέρσαι), μεμνημένοι τῶν
πρότερον οἱ Νάξιοι πρὸς τὰ ὄρεα οἷχοντο φεύ- 5
γοντες οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι
ἀνδραποδισάμενοι τοὺς κατέλαβον αὐ-
τῶν, ἐνέπρησαν καὶ τὰ ἱερὰ καὶ τὴν πόλιν. ταῦτα
δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο.

XCV. 4 τε om. ABC 11 ἐς τὰς νέας om. B²Rsv 15
"Ἰκαρον vel Ἰκαρίην Gebhardt: Ἰκάριον 17 τῷ τρίτῳ πρό-
τερον Dobree.

XCVI. 3 πρῶτον Rsv 5 προτέρων Rsv.

The Persian
forces set out from
Asia and take the
course through
the islands.

On their ap-
proach the Naxi-
ans flee to the
mountains.

The Persians
burn their city.

Ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δῆλιοι ἐκλι- 97
 πόντες καὶ αὐτοὶ τὴν Δῆλον οἴχοντο The Delians flee but are recalled by Datia, who anchors at Rhénos.
 φεύγοντες εἰς Τήνον. τῆς δὲ στρατιῆς
 καταπλεούσης ὁ Δᾶτις προπλώσας
 5 οὐκ ἔα τὰς νέας πρὸς τὴν Δῆλον προσορμίζεσθαι,
 ἀλλὰ πέρην ἐν τῇ Ῥηναίῃ· αὐτὸς δὲ πυθόμενος
 ἵνα ἦσαν οἱ Δῆλιοι, πέμπων κήρυκα ἡγόρευε σφί
 τάδε· ἄνδρες ἱεροί, τί φεύγοντες οἴχεσθε, οὐκ
 ἐπιτήδεα καταγνόντες κατ' ἐμέο; ἐγὼ γὰρ καὶ
 10 αὐτὸς ἐπὶ τοσοῦτό γε φρονέω καὶ μοι ἐκ βασιλέως
 ὠδε ἐπέσταλται, ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγένοντο,
 ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν τὴν χώρην
 μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἅπιτε ἐπὶ
 τὰ ὑμέτερα αὐτῶν καὶ τὴν νῆσον νέμεσθε. ταῦτα
 15 μὲν ἐπεκηρυκεύσατο τοῖσι Δηλίοισι, He offers frankincense on the altar.
 μετὰ δὲ λιβανωτοῦ τριηκόσια τά-
 λαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμήσσε.

Δᾶτις μὲν δὴ ταῦτα ποιήσας ἔπλει ἅμα τῷ 98
 στρατῷ ἐπὶ τὴν Ἑρέτριαν πρῶτα, ἅμα ἀγόμενος
 καὶ Ἰωνας καὶ Αἰολέας· μετὰ δὲ τοῦτον ἐνθεύτην
 ἐξαναχθέντα Δῆλος ἐκινήθη, ὡς ἔλεγον Δῆλιοι,
 5 καὶ πρῶτα καὶ ὕστατα μέχρι ἐμέο σεισθεῖσα.
 καὶ τοῦτο μὲν κου τέρας ἀνθρώποισι Delos is shaken by an earthquake — a sign of the evils to come.
 τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε
 ὁ θεός. ἐπὶ γὰρ Δαρείου τοῦ Ὑστά-
 σπεος καὶ Ξέρξεω τοῦ Δαρείου καὶ Ἀρτοξέρξεω
 10 τοῦ Ξέρξεω, τριῶν τούτων ἐπεξῆς γενεῶν, ἐγένετο

XCVII. 4 προσπλώσας ABC 5 δῆλον PRen: νῆσον 9
 κατ' secl. Harwerden 10 ἐτι τοσαῦτά γε φρονέω AB, ἐτι γε το-
 σαῦτα φρονέω τάδε C 13 καὶ ἅπιτε: κάπιτε Cobet.
 XCVIII. 7 ἔφαινε ABC

πλέω κατὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεάς
τὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν
Περσέων αὐτῇ γενομένα, τὰ δὲ ἀπ' αὐτῶν τῶν
κορυφαίων περὶ τῆς ἀρχῆς πολεμεόντων. οὕτω
οὐδὲν ἦν αἰεὶ κινηθῆναι Δῆλον τὸ πρὶν εἶδεν·
ἀκίνητον. [καὶ ἐν χρησμῷ ἦν γεγραμμένον περὶ
αὐτῆς ὧδε.

κινήσω καὶ Δῆλον ἀκίνητόν περ εἶδεν.]

99 Οἱ δὲ βάρβαροι ὥς ἀπῆραν ἐκ τῆς Δήλου,

The Persians
touch at the is-
lands and levy
troops and exact
hostages.

προσίσχον πρὸς τὰς νήσους, ἐνθεύτεν
δὲ στρατιὴν τε παρελάμβανον καὶ
ὁμήρους τῶν νησιωτέων παῖδας ἐλαμ-
βανον. ὥς δὲ περιπλέοντες τὰς νήσους προσ- 5

Carystus resists
but is forced to
surrender.

έσχον καὶ ἐς Κάρυστον (οὐ γὰρ δὴ σφί οἱ
Καρύστιοι οὐτε ὁμήρους ἐδίδοσαν
οὐτε ἔφασαν ἐπὶ πόλιν ἀστυγείτονας
στρατεύεσθαι, λέγοντες Ἐρέτριάν τε καὶ Ἀθή-
νας), ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν 10
σφέων ἔκειρον, ἐς δὲ καὶ οἱ Καρύστιοι παρεστήσαν
ἐς τῶν Περσέων τὴν γνώμην.

100 Ἐρετρίεες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν

The Eretrians
invoke Athenian
aid, which is
granted.

Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν
Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς
γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπέ-
-

XCVIII. 18 καὶ—εἶδεν om. ABC. Post haec verba omnes
libri habent adnotationem quam damnavit Wesseling: δύναται
δὲ κατὰ Ἑλλάδα γλώσσαν ταῦτα τὰ οὐνόματα, Δαρείος ἐρέτης,
Ξέρξης ἀρήιος, Ἀρτοξέρξης μέγας (μέγα Bekker) ἀρήιος. τούτους
μὲν δὴ τοὺς βασιλέας ὧδε ἀν' ὁρθῶς κατὰ γλῶσσαν τὴν σφετέρην
Ἕλληνες καλεῖον.

XCIX. 2 προσίσχον z: πρόσχωτο Rev, πρόσχωτο cett.
9 στρατεύεσθαι Dobree: στρατεύεσθαι.

5 παντο τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχειλίους
 <τοὺς> κληρουχέοντας τῶν ἵπποβοτέων Χαλκιδέων
 τὴν χώραν, τοὺτους σφι διδοῦσι τιμωρούς. τῶν
 δὲ Ἐρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα, οἱ
 μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφα-
 10 σίας ιδέας. οἱ μὲν γὰρ αὐτῶν ἐβου- The Eretrians
are divided a-
mong themselves.
 λεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ
 ἄκρα τῆς Εὐβοίης, ἄλλοι δὲ αὐτῶν ἴδια κέρδεα
 προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι προδο-
 σίην ἐσκευάζοντο. μαθὼν δὲ τούτων
 15 ἐκάτερα ὡς εἶχε Αἰσχίνης ὁ Νόθωνος, On the advice
of Eschines the
Athenians leave
the island.
 ἐὼν τῶν Ἐρετριέων τὰ πρῶτα, φράζει
 τοῖσι ἤκουσι Ἀθηναίων πάντα τὰ παρεόντα σφι
 πρήγματα, προσδεῖτό τε ἀπαλλάσσεσθαι σφεας
 ἐς τὴν σφετέρην, ἵνα μὴ προσαπώλωνται. οἱ δὲ
 20 Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλευσάντι πεί-
 θονται.

Καὶ οὗτοι μὲν διαβάντες ἐς Ὠρωπὸν ἔσφον 101
 σφέας αὐτούς· οἱ δὲ Πέρσαι πλέοντες The Persians
land in Eretria.
 κατέσχον τὰς νέας τῆς Ἐρετρικῆς
 χώρας κατὰ Ταμύνας καὶ Χοιρέας καὶ Αἰγίλια.
 5 κατασχόντες δὲ ἐς ταῦτα τὰ χωρία ἀντίκα ἵππους
 τε ἐξεβάλλοντο καὶ παρεσκευάζοντο ὡς προσοισό-
 μενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἐρετριεῖς ἐπεξεληθῆν
 μὲν καὶ μαχέσασθαι οὐκ ἐποιέοντο βουλὴν, εἰ κως
 δὲ διαφυλάξειαν τὰ τεῖχεα, τούτου σφι περί ἔμελε,

C. 6 τοὺς add. Krüger 8 βούλευμα secl. Cobet 13 οἱ-
 σεσθαι om. Rsv.

CI. 4 ταμύνας Valckenaer: τέμενος 5 ἐς om. ABC,
 ἐς—χωρία del. Kallenberg 8 μάχεσθαι ABC

On the seventh day the city is betrayed. ἐπεῖτε ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. 10

προσβολῆς δὲ γινομένης καρτερῆς πρὸς τὸ τεῖχος ἔπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων τῇ δὲ ἐβδόμῃ Εὐφορβὸς τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέω ἄνδρες τῶν ἀστῶν δόκιμοι προδιδούσι τοῖσι Πέρσησι. οἱ δὲ ἐσελθόντες ἐς 15 τὴν πόλιν τοῦτο μὲν τὰ ἱερὰ συλήσαντες ἐνέπρησαν, ἀποτινύμενοι τῶν ἐν Σάρδισι κατακαυθέντων ἱερῶν, τοῦτο δὲ τοὺς ἀνθρώπους ἡνδραποδίσαντο κατὰ τὰς Δαρείου ἐντολάς.

102 Χειρωσάμενοι δὲ τὴν Ἑρέτριαν καὶ ἐπισχόντες

The Persians land at Marathon.

ὀλίγας ἡμέρας ἔπλεον ἐς τὴν Ἀττικὴν, †κατέρχοντές τε πολλὸν καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς Ἑρετρίεας ἐποίησαν. καὶ ἦν γὰρ Μαραθῶν ἐπι- 5 τηδεότατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι καὶ ἀγχοτάτω τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγεῖτο Ἰππίης ὁ Πεισιστράτου.

103 Ἀθηναῖοι δὲ ὡς ἐπύθοντο ταῦτα, ἐβοήθειον καὶ

The Athenians go out thither.

αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφεας στρατηγοὶ δέκα, τῶν ὁ δέκατος ἦν Μιλτιάδης, τοῦ τὸν πατέρα Κίμωνα τὸν Στῆσαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνῶν Πεισί- 5

Of Miltiades and his father Kimon.

στρατον τὸν Ἱπποκράτεος. καὶ αὐτῷ φεύγοντι Ὀλυμπιάδα ἀνελέσθαι τε-

CI. 14 Κυνέω Bredow: κυνέου.

CII. 2 τὴν: γῆν τὴν ABC 3 κατέρχοντες: κατεργάζοντες B² Rav, κατοργέοντες Dietsch, καταλογέοντες Herwerden, καταγρόν-
τες Madvig, κατασπέρχοντες Nitsch, κατεπείγοντες (αὐτ κατα-
σπέρχοντες) τε τὸν πλόν; Stein 5 Μαραθῶν Rav: ὁ Μαρ. I'
corr., ἡ ABC 6 χωρίον "fortasse spurium" Stein.

θρίπτεω συνέβη, καὶ ταύτην μὲν τὴν νίκην ἀνελό-
 μένον μιν τὸντὸ ἐξενείκασθαι τῷ ὁμομητρίῳ
 10 ἀδελφεῷ Μιλτιάδῃ. μετὰ δὲ τῇ ὑστέρῃ Ὀλυμ-
 πιάδῃ τῇσι αὐτῇσι ἵπποισι νικῶν παραδιδού-
 Πεισιστράτῳ ἀνακηρυχθῆναι, καὶ τὴν νίκην πα-
 ρεῖς τούτῳ κατήλθε ἐπὶ τὰ ἔωντοῦ ὑπόσπονδος.
 καὶ μιν ἀνελόμενον τῇσι αὐτῇσι ἵπποισι ἄλλῃν
 15 Ὀλυμπιάδα κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πει-
 σιστράτου παίδων, οὐκέτι περιεόντος αὐτοῦ Πει-
 σιστράτου· κτείνουσι δὲ οὗτοί μιν κατὰ τὸ πρυ-
 τανῆιον νυκτὸς ὑπείσαντες ἄνδρας. τέθαπται δὲ
 Κίμων πρὸ τοῦ ἄστεος, πέρην τῆς διὰ Κοίλης
 20 καλεομένης ὁδοῦ· καταντίον δ' αὐτοῦ αἱ ἵπποι
 τετάφαται αὐταὶ αἱ τρεῖς Ὀλυμπιάδας ἀνελό-
 μεναι. ἐποίησαν δὲ καὶ ἄλλαι ἵπποι ἤδη τὸντὸ
 τοῦτο Εὐαγόρεω Λάκωνος, πλέω δὲ τούτων οὐδαμαί.
 ὁ μὲν δὴ πρεσβύτερος τῶν παίδων τῷ Κίμωνι
 25 Στησαγόρης ἦν τηνικαῦτα παρὰ τῷ πατρίῳ Μιλ-
 τιάδῃ τρεφόμενος ἐν τῇ Χερσονήσῳ, ὁ δὲ νεώτερος
 παρ' αὐτῷ Κίμωνι ἐν Ἀθήνῃσι, τοῦνομα ἔχων
 ἀπὸ τοῦ οἰκιστέω τῆς Χερσονήσου Μιλτιάδεω
 Μιλτιάδης.

Οὗτος δὲ ὢν τότε ὁ Μιλτιάδης ἦκων ἐκ τῆς 104
 Χερσονήσου καὶ ἐκπεφευγὼς διπλόον θάνατον
 ἐστρατήγει Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες
 αὐτὸν οἱ ἐπιδιώξαντες μέχρι Ἰμβρου περὶ πολλοῦ
 5 ἐποίεοντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα·
 ἅμα δὲ ἐκφυγόντα τε τούτους καὶ ἀπικόμενον ἐς

CIII. 8 ἀνελόμενον Psn: ἀνελόμενός R, ἀνελομένη ABC
 21 τετάφαται ABC 27 ἐν om. PRsn 29 Μιλτιάδην Rst.

τὴν ἐϋωτοῦ δοκέοντά τε εἶναι ἐν σωτηρίῃ ἤδη,
τὸ ἐνθευθέν μιν οἱ ἐχθροὶ ὑποδεξάμενοι καὶ ὑπὸ
δικαστήριον [αὐτὸν] ἀγαγόντες ἐδίωξαν τυραννίδος
τῆς ἐν Χερσονήσῳ. ἀποφυγὼν δὲ καὶ τούτους 10
στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς
ὑπὸ τοῦ δήμου.

105 Καὶ πρῶτα μὲν ἔοντες ἔτι ἐν τῷ ἄστει οἱ

How Philippi-
des brings the
news to Sparta,
and of his meet-
ing with Pan.

στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην
κήρυκα Φιλιππίδην, Ἀθηναίων μὲν
ἄνδρα, ἄλλως δὲ ἡμεροδρόμον τε καὶ
τοῦτο μελετῶντα· τῷ δὴ, ὡς αὐτός τε ἔλεγε 5
Φιλιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ
Παρθένιον ὄρος τὸ ὑπὲρ Τεγέης ὁ Πὰν περιπίπ-
τει. βῶσαντα δὲ τοῦνομα τοῦ Φιλιππίδew τὸν
Πᾶνα Ἀθηναίοισι κελεῦσαι ἀπαγγεῖλαι, δι' ὃ τι
ἐϋωτοῦ οὐδεμίαν ἐπιμελείην ποιέονται, ἔοντος 10
εὐνόου Ἀθηναίοισι καὶ πολλαχῇ <μὲν> γενο-
μένου σφι ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἐσομένου.
καὶ ταῦτα μὲν Ἀθηναῖοι καταστάντων σφι εὖ
ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα
ιδρύσαντο ὑπὸ τῇ ἀκροπόλει Πανὸς ἱερόν, καὶ 15
αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείοισι
καὶ λαμπάδι ἱλάσκονται.

106 Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ
Φιλιππίδης οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα

CIV. 9 αὐτὸν om. Rsv
Herwerden.

ἀγαγόντες: ὑπαγαγόντες

CV. 8 Φιλιππίδην Rsv: Φειδιππίδην. Etiam in vvs 6, 8 et
c. 106. 2 teste Holder formam Φιλιππίδης habent Rsv 5 γε
Krüger, probante Herwerden 11 μὲν add. Naber, prob.
Herwerden 12 σφι Schaefer: σφίσι 13 σφι pro σφίσι
Stein.

φανῆναι, δευτεραίος ἐκ τοῦ Ἀθηναίων ἄσπεος ἦν
 ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας
 5 ἔλεγε· ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται
 σφίσι βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιο-
 τάτην ἐν τοῖσι Ἑλλήσι δουλосύνη περιπεσοῦσαν
 πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἑρέτριά τε
 ἠνδραπόδισται καὶ πόλι λογίμῃ ἢ Ἑλλάς γέγονε
 15 ἀσθενεστέρα. ὁ μὲν δὴ σφι τὰ ἐντε- The Lacedaemonians resolve to give their aid, but have to wait for the full moon.
 ταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε
 μὲν βοηθεῖν Ἀθηναίοισι, ἀδύνατα δέ
 σφι ἦν τὸ παραντίκα ποιεῖν ταῦτα οὐ βουλομέ-
 νοισι λύνειν τὸν νόμον· ἦν γὰρ ἵσταμένου τοῦ
 15 μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν
 μὴ οὐ πλήρεος ἔντος τοῦ κύκλου.

Οὔτοι μὲν νυν τὴν πανσέληνον ἔμενον, τοῖσι 107
 δὲ βαρβάροισι κατηγεῖτο Ἰππίης ὁ Vision of Hippia.
 Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς
 παροιχομένης νυκτὸς ὄψιν ἰδὼν τοιήνδε· ἐδόκει
 5 ὁ Ἰππίης τῇ μητρὶ τῇ ἑωυτοῦ συνευνηθῆναι.
 συνεβάλετο ὦν ἐκ τοῦ ὀνείρου κατελθὼν ἐς τὰς
 Ἀθήνας καὶ ἀνασωσάμενος τὴν ἀρχὴν τελευτήσκειν
 ἐν τῇ ἑωυτοῦ γηραιός. ἐκ μὲν δὴ τῆς ὄψιος συνε-
 βάλετο ταῦτα, τότε δὲ κατηγεόμενος τοῦτο μὲν τὰ
 10 ἀνδράποδα τὰ ἐξ Ἑρετρίης ἀπέβησε ἐς τὴν νῆσον
 τὴν Στυρέων, καλεομένην δὲ Αἰγίλειαν, τοῦτο δὲ
 καταγομένης ἐς τὸν Μαραθῶνα τὰς νέας ὥρμιζε
 οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέ-

CVI. 14 ἵσταμένου Rsv Plut.: ἵσταμένη ABC 15 εἰνάτη,
 εἰνάτη δὲ L: εἰνάτη δὲ Plut. Mor. p. 862, εἰνάτη, οἱ δὲ Oobet.

CVII. 4 ἐν τῇ ὄψιν add. Ppr. post τοιήνδε, P corr. Rsv post
 ἰδὼν 11 αἰγίλειαν ABC

* Jn. 7-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-24

τασσε. καί οἱ ταῦτα διέποντι ἐπῆλθε πταρεῖν τε καὶ βῆξαι μέζον ἢ ὥς ἐώθει· οἶα δέ οἱ πρεσ- 15
βυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλέονες ἐσειόντο.
τούτων ὦν ἓνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης
βήξας· ἐκπεσόντος δὲ ἐς τὴν ψάμμον αὐτοῦ
ἐποιεῖτο σπουδὴν πολλὴν ἐξευρεῖν. ὥς δὲ οὐκ
ἐφαίνετο οἱ ὁ ὀδὼν, ἀναστενάζας εἶπε πρὸς τοὺς 20
παραστάτας· Ἡ γῆ ἥδε οὐκ ἡμετέρη ἐστὶ οὐδέ
μιν δυνησόμεθα ὑποχειρίην ποιήσασθαι· ὁκόσον
δὲ τί μοι μέρος μετῆν, ὁ ὀδὼν μετέχει.

108 Ἴππίης μὲν δὴ ταύτῃ τὴν ὄψιν συνεβάλετο
ἐξεληλυθέναι· Ἀθηναίοισι δὲ τεταγμένοισι ἐν
The Athenians are joined by the Plataeans. τεμένει Ἡρακλέος ἐπῆλθον βοηθέοντες
Πλαταιέες πανδημί· καὶ γὰρ καὶ
ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ 5
Πλαταιέες, καὶ πόρους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι
συχνούς ἤδη ἀναραιρέατο· ἔδοσαν δὲ ὥδε. πιεζό-
μενοι ὑπὸ Θηβαίων οἱ Πλαταιέες ἐδίδοσαν πρῶτα
παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῳ καὶ
Of the origin of the friendship between the Athenians and the Plataeans. Λακεδαιμονίοισι σφέας αὐτοὺς. οἱ δὲ 10
οὐ δεκόμενοι ἔλεγόν σφι τάδε· Ἡμεῖς
μὲν ἐκαστέρῳ τε οἰκόμεν καὶ ὑμῖν
τοιγῆδε τις γίνοιτ' ἂν ἐπικουρίῃ ψυχρῇ· φθαιήτε
γὰρ ἂν πολλάκις ἐξανδραποδισθέντες ἢ τινα
πυθέσθαι ἡμέων. συμβουλευόμεν δὲ ὑμῖν δοῦναι 15
ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισί τε ἀν-
δράσι καὶ τιμωρεῖν ἐοῦσι οὐ κακοῖσι. ταῦτα

CVII. 15 μέζον B²Rsv: μεζόνως P, μειζόνως ABC 16 ol
om. PRsv 19 πολλὴν σπουδὴν PRsv 21 παριστάτας Rsv.
CVIII. 7 ἀναραιρέατο Bekker: ἀναρέατο Rsv, ἀναιρέοντο cett.
14 <πριν> ἢ Herwerden

συνεβούλευον οἱ Λακεδαιμόνιοι οὐ κατὰ εὐνοίην
 οὕτω τῶν Πλαταιέων ὡς βουλόμενοι τοὺς Ἀθη-
 20 ναίους ἔχειν πόνους συνεστεώτας Βοιωτοῖσι. Λακε-
 δαιμόνιοι μὲν νυν Πλαταιεῦσι ταῦτα συνεβούλευον,
 οἱ δὲ οὐκ ἠπίστησαν, ἀλλ' Ἀθηναίων ἱερὰ ποιούν-
 των τοῖσι δυνάδεκα θεοῖσι ἱκέται ἰζόμενοι ἐπὶ τὸν
 βωμὸν ἐδίδουσιν σφέας αὐτούς. Θηβαῖοι δὲ πυθό-
 25 μενοι ταῦτα ἐστράτεον ἐπὶ τοὺς Πλαταιάς·
 Ἀθηναῖοι δὲ σφί ἐβοήθεον. μελλόντων δὲ συνάπ-
 τειν μάχην Κορίνθιοι οὐ περιείδον, παρατυχόντες
 δὲ καὶ καταλλάξαντες ἐπιτρεψάντων ἀμφοτέρων
 οὖρισαν τὴν χώραν ἐπὶ τοισίδε, ἔαν Θηβαίους
 30 Βοιωτῶν τοὺς μὴ βουλομένους εἰς Βοιωτοὺς τελεῖν.
 Κορίνθιοι μὲν δὴ ταῦτα γνόντες ἀπαλλάσσοντο,
 Ἀθηναίοισι δὲ ἀπιοῦσι ἐπεθήκαντο Βοιωτοί, ἐπιθέ-
 μενοι δὲ ἐσώθησαν τῇ μάχῃ. ὑπερβάντες δὲ οἱ
 Ἀθηναῖοι τοὺς οἱ Κορίνθιοι ἔθηκαν Πλαταιεῦσι
 35 εἶναι οὖρους, τούτους ὑπερβάντες τὸν Ἀσσωπὸν
 αὐτὸν ἐποίησαντο οὖρον Θηβαίοισι πρὸς Πλα-
 ταιάς εἶναι καὶ Ὑσιᾶς. ἔδοσαν μὲν δὴ οἱ Πλα-
 ταιεὺς σφέας αὐτοὺς Ἀθηναίοισι τρόπῳ τῷ εἰρη-
 μένῳ, ἤκου δὲ τότε εἰς Μαραθῶνα βοηθέοντες.

Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα 109
 αἱ γινώμαι, τῶν μὲν οὐκ ἐόντων συμβαλεῖν, ὀλίγους
 γὰρ εἶναι στρατιῇ τῇ Μήδων [συμ- It is determined
 βάλλειν], τῶν δὲ καὶ Μιλτιάδew κε- by the casting
 5 λευόντων. ὡς δὲ δίχα τε ἐγίνοντο καὶ vote of the pole-
 battle.

CVIII. 18 τὴν εὐνοίαν ABC 19 τῶν: τὴν Kallenberg
 25 ἐστρατεύοντο ABC.

CIX. 3 συμβαλεῖν CRsv secl. Stein 4 τῶν δὲ <ἐν δὲ> Naber

ἐνίκα ἢ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ ἐνδέκατος ψηφιδόφορος ὁ τῷ κυάμφ λαχὼν Ἀθηναίων πολεμαρχεῖν (τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον τὸν πολέμαρχον ἐποίεοντο τοῖσι στρατηγοῖσι), ἦν δὲ τότε πολέμαρχος Καλλίμαχος ¹⁰ Ἀφιδναῖος, πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε· Ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶ ἡ καταδουλώσαι Ἀθήνας ἢ ἐλευθέρας ποιήσαντα μνημόσυνον λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον οἶον οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων [λείπουνσι]. νῦν ¹⁵ γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον ἤκουσι μέγιστον, καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται τὰ πείσονται παραδεδομένοι Ἰππῆϊ, ἦν δὲ περιγένηται αὕτη ἡ πόλις, οἷη τέ ἐστι πρώτη τῶν Ἑλληνίδων πολιῶν γενέσθαι. ²⁰ κῶς ὦν δὴ ταῦτα οἶά τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κύρος ἔχειν, νῦν ἔρχομαι φράσω. ἡμέων τῶν στρατηγῶν ἔοντων δέκα δίχα γίνονται αἱ γνώμαι, τῶν μὲν κελευόντων συμβάλλειν, τῶν δὲ οὐ. ἦν μὲν νῦν ²⁵ μὴ συμβάλωμεν, ἔλπομαί τινα στάσιν μεγάλην διασεῖσειν ἐμπεσοῦσαν τὰ Ἀθηναίων φρονήματα ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων οἰοί τέ εἶμεν περιγενέσθαι τῇ ³⁰ συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν τείνει καὶ

CIX. 10 ἦν τε Reiz 13 μνημόσυνον PRsv: μνημόσυνα et mox οἶον. Vulgo editur μνημόσυνα mutato οἶον in οἶα, praesunte Schäfer 15 λείπουνσι secl. Stein 18 δέδεκται B³ Reiske 22 σέ τοι Eltz: σέ τι 25 κελευόντων τῶν δὲ οὐ συμβάλλειν ABC, κελευόντων συμβάλλειν (-λείν sv) τῶν δὲ οὐ συμβαλεῖν Rsv

ἐκ σέο ἤρτηται· ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθῇ,
 ἔσται τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν
 ἐν τῇ Ἑλλάδι· ἦν δὲ <τὴν> τῶν ἀποσπενδόντων
 35 τὴν συμβολὴν ἔλῃ, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα
 ἀγαθῶν τὰ ἐναντία.

Ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν 110
 Καλλίμαχον· προσγενομένης δὲ τοῦ ^{The generals}
 πολεμάρχου τῆς γνώμης ἐκεκύρωτο ^{who supported}
 συμβάλλειν. μετὰ δὲ οἱ στρατηγοὶ ^{Miltiades sur-}
 5 τῶν ἢ γνώμη ἔφερε συμβάλλειν, ὥς ^{render their com-}
 ἐκάστου αὐτῶν ἐγένετο πρυτανιή τῆς ἡμέρης,
 Μιλτιάδῃ παρεδίδοσαν· ὁ δὲ δεκόμενος οὔτι κω
 συμβολὴν ἐποιεῖτο, πρὶν γε δὴ αὐτοῦ πρυτανιή
 ἐγένετο.

Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσον· 111
 το ὧδε οἱ Ἀθηναῖοι ὡς συμβαλέοντες· ^{The Greek order}
 τοῦ μὲν δεξιοῦ κέρεος ἡγεῖτο ὁ πολέμαρ- ^{of battle.}
 χος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι
 5 Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν.
 ἡγεομένου δὲ τούτου ἐξεδέκοντο ὡς ἡριθμέοντο αἱ
 φυλαί, ἐχόμεναι ἀλλήλων· τελευταῖοι δὲ ἐτάσ-
 σοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιέες.
 ἀπὸ ταύτης δὲ σφι τῆς μάχης Ἀθηναίων θυσίας
 10 ἀναγόντων καὶ τὰς πανηγύρις τὰς ἐν τῇσι πεν-
 τετηρίσι γινομένας κατεύχεται ὁ κῆρυξ ὁ Ἀθη-

CIX. 82 ἦν <μὲν> Cobet 33 ἔσται Cobet: ἔστι 34 τὴν
 inseruit Reiske τῇ τῶν Cobet, del. ἔλῃ.

CX. 7 <οὐ> δεκόμενος Herwerden.

CXI. 4 τότε om. PRs 6 αἱ ἰ (i.e. αἱ δέκα) Cobet 9 δὲ
 Herw.: γὰρ, secl. Stein θυσίας ἀθηναίων PRsv 10 καὶ s
 Herwerden: ἐς PR, ἐς τὰς ABC

ναῖος ἄμα τε Ἀθηναίοισι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι. τότε δὲ τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι ἐγένετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατο- 15 πέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγένετο ἐπὶ τάξιν ὀλίγας, καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει.

- 112 Ὡς δέ σφι διετέτακτο καὶ τὰ σφάγια ἐγένετο καλὰ, ἐνθαῦτα ὡς ἀπείθησαν οἱ Ἀθηναῖοι, δρόμῳ ἔνεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ The Greeks advance at a run. στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι ὀρέοντες δρόμῳ 5 ἐπιόντας παρεσκευάζοντο ὡς δεξόμενοι, μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον καὶ πάγχυ ὀλεθρίην, ὀρέοντες αὐτοὺς ὀλίγους, καὶ τούτους δρόμῳ ἐπειγόμενους οὔτε ἵππου ὑπαρχούσης σφι οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ βάρβαροι κατεΐκαζον. 10 Ἀθηναῖοι δὲ ἐπεῖτε ἀθρόοι προσέμειξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολέμους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες καὶ τοὺς ἀνδρας ταύτην ἐσθῆ- 15 μένους· τέως δὲ ἦν τοῖσι Ἑλλησι καὶ τοῦνομα τὸ Μήδων φόβος ἀκούσαι.

- 113 Μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγένετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων

CXI. 12 τὰ om. PRsv 14 ἐγένετο ABC.

CXII. 8 αὐτοὺς ἐόντας Rsv 15 καὶ ἀνδρας τοὺς Krüger, καὶ ἀνδρας Cobet, καὶ τοὺς—ἐσθῆτέμενους secl. Naber Herwerden deleto praecedente τε.

οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ The Persians
 Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ are victorious in
 5 ἐνίκων οἱ βάρβαροι καὶ ῥήξαντες ἐδίω- the centre, the
 κουν ἐς τὴν μεσόγαιαν, τὸ δὲ κέρας ἑκάτερον ἐνίκων Greeks on the two
 Ἀθηναῖοι τε καὶ Πλαταιεῖς. νικῶντες δὲ τὸ μὲν wings.
 τετραμμένον τῶν βαρβάρων φεύγειν ἔων, τοῖσι δὲ
 τὸ μέσον ῥήξασι αὐτῶν συναγαγόντες The Greek
 10 τὰ κέρα [ἀμφότερα] ἐμάχοντο, καὶ wings encounter
 ἐνίκων Ἀθηναῖοι. φεύγουσι δὲ τοῖσι the Persian cen-
 Πέρσησι εἶποντο κόπτουντες, ἐς ὃ ἐπὶ tre. The Persians
 τὴν θάλασσαν ἀπικόμενοι πῦρ τε αἶτεον καὶ are routed and
 ἐπελαμβάνοντο τῶν νεῶν. driven to the sea.

Καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος 114
 [Καλλιμάχος] διαφθείρεται, ἀνὴρ γενόμενος ἀγα-
 θός, ἀπὸ δ' ἔθανε τῶν στρατηγῶν Σησιλῆος ὁ
 Θρασύλεω· τοῦτο δὲ Κυνέγειρος ὁ Εὐφορίωνος
 5 ἐνθαῦτα ἐπιλαβόμενος τῶν ἀφλάστων νεός, τὴν
 χεῖρα ἀποκοπεῖς πελέκει πίπτει, τοῦτο δὲ ἄλλοι
 Ἀθηναίων πολλοὶ τε καὶ ὀνομαστοί.

Ἑπτὰ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ 115
 τοιῷδε Ἀθηναῖοι, τῇσι δὲ λοιπῇσι οἱ Seven of their
 βάρβαροι ἐξανακρουσάμενοι καὶ ἀνα- ships are cap-
 λαβόντες ἐκ τῆς νήσου ἐν τῇ ἔλιπον τὰ ἐξ Ἑρετ-
 5 ρίης ἀνδράποδα, περιέπλεον Σούνιον, βουλόμενοι
 φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ.
 αἰτίη δὲ ἔσχε Ἀθηναίοισι ἐξ Ἀλκμε- The Persians
 ωνιδέων μηχανῆς αὐτοὺς ταῦτ' ἐπινοη- sail to Athens on
a given signal.

CXIII. 10 ἀμφότερα om. PRsv.

CXIV. 2 Καλλιμάχος om. ABC 5 ἐπιλαμβανόμενος ABC.

CXV. 2 τοιοῦτῳ ABC 7 αἰτίην ABC ἐν add. ABd

8 αὐτοῖσι ABC.

θῆναι· τούτους γὰρ συνθεμένους τοῖσι Πέρσῃσι
ἀναδέξαι ἀσπίδα εἴουσι ἤδη ἐν τῇσι νηυσί. 10

- 116 Οὗτοι μὲν δὴ περιέπλεον Σούνιον· Ἀθηναῖοι
δὲ ὡς ποδῶν εἶχον [τάχιστα] ἐβοήθεον
The Athenians hasten to the city and the Persians sail back to Asia. ἐς τὸ ἄστυ, καὶ ἐφθῆσάν τε ἀπικόμενοι
πρὶν ἢ τοὺς βαρβάρους ἤκειν, καὶ
ἐστρατοπεδεύσαντο ἀπιγμένοι ἐξ Ἡρακλείου τοῦ 5
ἐν Μαραθῶνι ἐν ἄλλῃ Ἡρακλείῳ τῷ ἐν Κυνοσάργει
οἱ δὲ βάρβαροι τῇσι νηυσὶ ὑπεραιωρηθέντες Φαλή-
ρου (τοῦτο γὰρ ἦν ἐπινήμιον τότε τῶν Ἀθηναίων)
ὑπὲρ τούτου ἀνοκωχέυσαντες τὰς νέας ἀπέπλεον
ὀπίσω ἐς τὴν Ἀσίην. 10

- 117 Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν
βαρβάρων κατὰ ἐξακισχειλίους καὶ
Number of the slain. τετρακοσίους ἄνδρας, Ἀθηναίων δὲ
ἐκατὸν καὶ ἐνενηκοντα καὶ δύο. ἔπεσον μὲν ἀμφο-
τέρων τοσοῦτοι· συνήνεικε δὲ αὐτόθι θῶμα γενέσ- 5
θαι τοιόνδε, Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κου-
How Epizelus became blind. φαγόρεω ἐν τῇ συστάσι μαχόμενόν τε
καὶ ἄνδρα γινόμενον ἀγαθὸν τῶν ὁμμά-
των στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος
οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζόης διατελεῖν 10
ἀπὸ τούτου τοῦ χρόνου ἔοντα τυφλόν. λέγειν δὲ
αὐτὸν περὶ τοῦ πάθους ἤκουσα τοιόνδε τινὰ λόγον,
ἄνδρα οἱ δοκεῖν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ
γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν· τὸ δὲ φᾶσμα

CXVI. 2 τάχιστα suspectum multis 8 ἐπίνειον L 9 ἀνα-
κωχέυσαντες L.

CXVII. 4 καὶ post ἐκατὸν om. PRsv 5 τοιόνδε γενέσθαι
PRsv 12 ἤκουσα ante περὶ PRsv.

15 τοῦτο ἑωυτὸν μὲν παρεξελθεῖν, τὸν δὲ ἑωυτοῦ
 παραστάτην ἀποκτείνει. ταῦτα μὲν δὴ Ἐπίζηλον
 ἐπυθόμεν ἔλεγεν.

Δᾶτις δὲ πορευόμενος ἅμα τῷ στρατῷ ἐς τὴν 118

Ἀσίην, ἐπεῖτε ἐγένετο ἐν Μυκόνῳ, In consequence
 of a vision Datis
 restores a statue
 of Apollo.
 εἶδε ὄψιν ἐν τῷ ὕπνῳ. καὶ ἥτις μὲν
 ἦν ἡ ὄψις, οὐ λέγεται, ὁ δὲ, ὡς ἡμέρη

5 τάχιστα ἐπέλαμψε, ζήτησιν ἐποιεῖτο τῶν νεῶν,
 εὐρών δὲ ἐν Φοινίσσῃ [νηϊ] ἄγαλμα Ἀπόλλωνος
 κεχρυσωμένον ἐπυνθάνετο ὁκόθεν σεσυλημένον
 εἶη, πυθόμενος δὲ ἐκ τοῦ ἦν ἱεροῦ, ἔπλει τῇ ἑωυτοῦ
 νηϊ ἐς Δῆλον· καὶ ἀπικάτο γὰρ τηνικαῦτα οἱ
 10 Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ
 ἱερὸν τῷγαλμα καὶ ἐντέλλεται τοῖσι Δηλίοισι
 ἀπαγαγεῖν τῷγαλμα ἐς Δῆλιον τὸ Θηβαίων· τὸ δ'
 ἔστι ἐπὶ θαλάσῃ Χαλκίδος καταντίον. Δᾶτις
 μὲν δὴ ταῦτα ἐντειλάμενος ἀπέπλει, τὸν δὲ ἀν-
 15 δρίαντα τοῦτον Δῆλιοι οὐκ ἀπήγαγον, ἀλλὰ μιν
 δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου
 ἐκομίσαντο ἐπὶ Δῆλιον.

Τοὺς δὲ τῶν Ἐρετριέων ἀνδραποδισμένους 119

Δᾶτις τε καὶ Ἀρταφρένης, ὡς προσέσχον ἐς τὴν
 Ἀσίην πλέοντες, ἀνήγαγον ἐς Σοῦσα.

How the Ere-
 trian captives are
 settled by Darius
 at Ardericca,
 βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχ-
 5 μαλώτους γενέσθαι τοὺς Ἐρετριέας,
 ἐνείχε σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης

CXVIII. 2 ἐγένετο Rsv 5 ζήτησιν: ἐξετασιν Valckenaer
 6 νηϊ φοινίσση ABC, φοινίσση νηϊ PRsv, νηϊ om. Suidas 8 ἐκ
 τοῦ Struve: ἐξ οὗ.

CXIX. 2 ἐς: πρὸς ABC 3 ἀνήγαγον PRsv: ἤγαγον

προτέρων τῶν Ἑρετριέων· ἐπεῖτε δὲ εἶδὲ σφεας
ἀπαχθέντας παρ' ἑωυτὸν καὶ ἑωυτῷ ὑποχειρίους
έόντας, ἐποίησε κακὸν ἄλλο οὐδέν, ἀλλὰ σφεας
τῆς Κισσίας χώρας κατοίκισε ἐν σταθμῷ ἑωυτοῦ 10
τῷ ὀνομά ἐστι Ἀρδέρικκα, ἀπὸ μὲν Σούσων δέκα

near which is a
wonderful well.

καὶ διηκοσίους σταδίου ἀπέχοντι,
τεσσεράκοντα δὲ ἀπὸ τοῦ φρέατος τὸ
παρέχεται τριφασίας ἰδέας· καὶ γὰρ ἄσφαλτον
καὶ ἄλας καὶ ἔλαιον ἀρύσσονται ἐξ αὐτοῦ τρῶπῳ 15
τοιῷδε· ἀντλείται μὲν κηλωνηίῳ, ἀντὶ δὲ γαυλοῦ
ἡμισυ ἀσκού οἱ προσδέδεται· ὑποτύψας δὲ τούτῳ
ἀντλεῖ καὶ ἔπειτα ἐγγεῖ ἐς δεξαμενὴν· ἐκ δὲ ταύτης
< ἄλλο > ἐς ἄλλο διαχεόμενον τράπεται τριφασίας
ὁδοῦς. καὶ ἡ μὲν ἄσφαλτος καὶ οἱ ἄλες πηγνυνται 20
παραντίκα, τὸ δὲ ἔλαιον . . . < ἔλαιον > οἱ Πέρσαι
καλέουσι τοῦτο ῥαδινάκην· ἔστι δὲ μέλαν καὶ
ὀδμήν παρεχόμενον βαρέαν. ἐνθαῦτα τοὺς Ἑρετ-
ριάς κατοίκισε βασιλεὺς Δαρείος, οἱ καὶ μέχρι
ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν 25
ἀρχαίην γλώσσαν.

- 120 Τὰ μὲν δὴ περὶ Ἑρετριάς ἔσχε οὕτω· Λακε-
δαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχείλιοι μετὰ
τὴν πανσέληνον, ἔχοντες σπουδὴν πολ-
λὴν καταλαβεῖν, οὕτω ὥστε τριταῖοι
ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι δὲ 5
ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὅμως θεήσασ-

Laodemonian
forces arrive after
the battle.

CXIX. 8 ὑποχειρίους ἑωυτῷ PRsv 15 ἀφύσσονται Dindorf
17 οἱ om. PRsv 19 ἄλλο add. Herwerden 21 lacunam
statuit Cobet, repetito ἔλαιον. lacunam ita supplet s, ἔλαιον ἐν
ἀγγέλους συνάγουσι τὸ.

CXX. 4 τριταῖοι μετὰ τὴν πανσέληνον ABC.

θαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα ἐθεήσαντο. μετὰ δὲ αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν ἀπαλλάσσοντο ὑπίσω.

Θῶμα δέ μοι καὶ οὐκ ἐνδέκομαι τὸν λόγον, 121
 Ἀλκμεωνίδας ἂν κοτε ἀναδέξαι Πέρ- It is incredible that the Alcmaeonids should have exhibited the shield.
 σησι ἐκ συνθήματος ἀσπίδα, βουλο-
 μένους ὑπὸ βαρβάροισι τε εἶναι Ἀθη-
 5 ναίους καὶ ὑπὸ Ἱππίῃ· οἵτινες μᾶλλον ἢ ὁμοίως
 Καλλίῃ τῷ Φαινίππου, Ἱππονίκου δὲ πατρί,
 φαίνονται μισοτύραννοι ἐόντες. Καλλίης τε γὰρ
 μῦνος Ἀθηναίων ἀπάντων ἐτόλμα, For they were haters of despots.
 ὅκως Πεισίστρατος ἐκπέσοι ἐκ τῶν
 10 Ἀθηνέων, τὰ χρήματα αὐτοῦ κηρυσσόμενα ὑπὸ
 τοῦ δημοσίου ὠνεῖσθαι, καὶ τᾶλλα τὰ ἔχθιστα ἐς
 αὐτὸν πάντα ἐμηχανᾶτο.

Καὶ οἱ Ἀλκμεωνίδαι ὁμοίως ἢ οὐδὲν ἔσσαν 123
 τούτου ἦσαν μισοτύραννοι. θῶμα ὦν μοι καὶ οὐ
 προσίεμαι τὴν διαβολήν, τούτους γε ἀναδέξαι
 ἀσπίδα, οἵτινες ἔφευγόν τε τὸν πάντα χρόνον
 5 τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέ-
 λιπον Πεισιστρατίδαι τὴν τυραννίδα. καὶ οὕτω

CXXI. Post hoc caput in oodicibus recentioribus sequuntur spuria haec: CXXII. Καλλίῳ δὲ τούτου ἄξιον πολλαχοῦ μνήμην ἐστὶ πάντα τινα εἶχειν. τοῦτο μὲν γὰρ τὰ προλελεγμένα, ὡς ἀνὴρ ἄερος ἐλευθερῶν τὴν πατρίδα, τοῦτο δὲ τὰ ἐν Ὀλυμπίῃ ἐποίησε· Ἱππῳ νικήσας, τεθρίππῳ δὲ δεῦτερος γενόμενος, Πύθια δὲ πρότερον ἀνελόμενος, ἐφανερῶθῃ ἐς τοὺς Ἕλληνας πάντας δαπάνησι μεγίστησι. τοῦτο δὲ κατὰ τὰς ἐνωτοῦ θυγατέρας εἰούσας τρεῖς οἶδ' τις ἀνὴρ ἐγένετο· ἐπειδὴ γὰρ ἐγίνοντο γάμου ὠραῖαι, ἔδωκε σφί δωρεὴν μεγαλοπρεπεστάτην ἐκείνησί τε ἐχαρίσατο· ἐκ γὰρ πάντων τῶν Ἀθηναίων τὸν ἐκάστη ἐθέλοι ἀνδρα ἐνωτῇ ἐκλέξασθαι, ἔδωκε τούτῳ τῷ ἀνδρὶ. haec om. AB¹C, in marg. add. B², primus damnavit Valckenaer.

CXXIII. 1 οἱ <ἄλλοι>? Herwerden 3 γε: τε Rsv

It was they
who were the
means of expell-
ing the Pisistra-
tides.

τάς Ἀθήνας οὗτοι ἦσαν οἱ ἐλευθερώ-
σαντες πολλῶ μᾶλλον ἢ περ Ἀρμό-
διός τε καὶ Ἀριστογείτων, ὡς ἐγὼ
κρίνω. οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους 10
Πεισιστρατιδῶν Ἰππαρχον ἀποκτείναντες, οὐδέ
τι μᾶλλον ἔπαυσαν [τοὺς λοιπούς] τυραννεύοντας,
Ἀλκμεωνίδαι δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὲ
οὗτοί γε ἀληθῶς ἦσαν οἱ τὴν Πυθίην ἀναπεί-
σαντες προσημῖναι Λακεδαιμονίοισι ἐλευθεροῦν 15
τάς Ἀθήνας, ὥς μοι πρότερον δεδήλωται.

124 Ἀλλὰ γὰρ ἴσως τι ἐπιμεμφόμενοι Ἀθηναῖον

Nor did they
betray their coun-
try out of illwill
to the Athenian
people, for no
others were so
highly honoured.

τῷ δήμῳ προεδίδοσαν τὴν πατρίδα.
οὐ μὲν ὦν ἦσαν σφῆων ἄλλοι δοκιμώ-
τεροι ἔν γε Ἀθηναίοισι ἄνδρες οὐδ'
οἱ μᾶλλον ἐτετιμέατο. οὕτω οὐδὲ 5
λόγος αἰρεῖ ἀναδεχθῆναι ἔκ γε ἂν τούτων ἀσπίδα
ἐπὶ τοιούτῳ λόγῳ. ἀνεδέχθη μὲν γὰρ ἀσπίς, καὶ
τοῦτο οὐκ ἔστι ἄλλως εἰπεῖν· ἐγένετο γάρ· ὃς
μέντοι ἦν ὁ ἀναδέξας, οὐκ ἔχω προσωτέρω εἰπεῖν
τούτων. 10

125 Οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν

Of the family
history of the
Alcmaeonidae.

λαμπροὶ ἐν τῇσι Ἀθήνῃσι, ἀπὸ δὲ
Ἀλκμέωνος καὶ αὐτῆς Μεγακλέος ἐγέ-
νοντο καὶ κάρτα λαμπροί. τοῦτο μὲν γὰρ Ἀλκ-
μέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίων Λυδοῖσι 5

How Alcmaeon
obtained great
riches.

παρὰ Κροίσου ἀπικνεομένοισι ἐπὶ τὸ
χρηστήριον τὸ ἐν Δελφοῖσι συμπρήκ-

CXXIII. 12 λοιπούς ABC del. Wesseling.

CXXIV. 6 ἀν om. AB, δη Cobet.

CXXV. 6 ἀπικομένοις Rsv

τωρ τε ἐγίνετο καὶ συνελάμβανε προθύμως, καὶ
 μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ
 10 χρηστήρια φοιτεόντων ἑωυτὸν εὖ ποιεῖν μετα-
 πέμπεται ἐς Σάρδις, ἀπικόμενον δὲ δωρεῖται χρυσῷ
 τὸν ἂν δύνηται τῷ ἑωυτοῦ σώματι ἐξενείκασθαι
 ἐσάπαξ. ὁ δὲ Ἀλκμέων πρὸς τὴν δωρεὴν ἐούσαν
 τοιαύτην, τοιάδε ἐπιτηδεύσας προσέφερε· ἐνδὺς
 15 κιθῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος
 τοῦ κιθῶνος, κοθόρνους <τε> τοὺς εὔρισκε εὐρυ-
 τάτους ἐόντας ὑποδησάμενος ἦε ἐς τὸν θησαυρὸν
 ἐς τὸν οἱ κατηγέοντο. ἐσπασὼν δὲ ἐς σωρὸν
 ψήγματος πρῶτα μὲν παρέσαξε παρὰ τὰς κνήμας
 20 [τοῦ χρυσοῦ] ὅσον ἐχώρειν οἱ κόθορνοι, μετὰ δὲ
 τὸν κόλπον πάντα πλησάμενος χρυσοῦ καὶ ἐς
 τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος
 καὶ ἄλλο λαβὼν ἐς τὸ στόμα ἐξῆε ἐκ τοῦ θησαν-
 ροῦ, ἔλκων μὲν μόγισ τοὺς κοθόρνους, παντὶ δὲ
 25 τεφρὸν οἰκῶς μᾶλλον ἢ ἀνθρώπῳ· τοῦ τό τε στόμα
 ἐβέβυστο καὶ πάντα ἐξώγκωτο. ἰδόντα δὲ τὸν
 Κροῖσον γέλως ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα
 διδοῖ καὶ πρὸς ἕτερα δωρεῖται οὐκ ἐλάσσω ἐκεί-
 νων. οὕτω μὲν ἐπλούτησε ἡ οἰκίῃ αὕτη μεγάλως,
 30 καὶ ὁ Ἀλκμέων οὗτος οὕτω τεθριπποτροφήσας
 Ὀλυμπιάδα ἀναιρεῖται.

Μετὰ δέ, γενεῇ δευτέρῃ ὕστερον, Κλεισθένης 126
 μιν ὁ Σικυώνιος [τύραννος] ἐξῆρε, ὥστε πολλῶ

CXXV. 15 μέγαν om. ABC 16 τε add. Stein
 20 secl. Stein, τοῦ om. PRsv 24 μόγισ τοὺς PRsv: μεγίσ-
 τους 25 τε om. PRsv 28 ἕτερα et ἐλάσσω ABC:
 ἐτέροισί μιν et ἐλάσσοσι.

CXXVI. 2 μιν PR (μὲν sv): αὐτῇ Σικυῶνος s et Valcke-
 naer; τύραννος secl. Kallenberg.

ὀνομαστοτέρην γενέσθαι ἐν τοῖσι "Ελλησι ἢ πρό-
 τερον ἦν. Κλεισθένεια γὰρ τῷ Ἀρι-
 στωνύμου τοῦ Μύρωνος τοῦ Ἀνδρέω 5
 γίνεται θυγάτηρ τῇ ὄνομα ἦν Ἀγα-
 ρίστη. ταύτην ἠθέλησε, Ἑλλήνων
 ἀπάντων ἐξευρὼν τὸν ἄριστον, τούτῳ γυναιῖκα
 προσθεῖναι. Ὀλυμπίων ὧν ἐόντων καὶ νικῶν ἐν
 αὐτοῖσι τεθρίππῳ ὁ Κλεισθένης κήρυγμα ἐποιή- 10
 σατο, ὅστις Ἑλλήνων ἐωυτὸν ἀξιοῖ Κλεισθέneos
 γαμβρὸν γενέσθαι, ἥκειν ἐς ἐξηκοστὴν ἡμέρην ἢ
 καὶ πρότερον ἐς Σικυῶνα ὡς κυρώσοντος Κλει-
 σθέneos τὸν γάμον ἐν ἐνιαυτῷ, ἀπὸ τῆς ἐξηκοστῆς
 ἀρξαμένου ἡμέρης. ἐνθαῦτα Ἑλλήνων ὅσοι σφίσι 15
 τε αὐτοῖσι ἦσαν καὶ πατὴρ ἐξωγκωμένοι, ἐφοίτεον
 μνηστήρες, τοῖσι Κλεισθένης καὶ δρόμον καὶ
 παλαίστρην ποιησάμενος ἐπ' αὐτῷ τούτῳ εἶχε.

- 127 Ἀπὸ μὲν δὴ Ἰταλίας ἦλθε Σμινδυρίδης ὁ
 Ἰπποκράτεος Συβαρίτης, ὃς ἐπὶ πλείστον δὴ
 χλιδῆς εἰς ἀνὴρ ἀπύκετο (ἢ δὲ Σύβαρις ἤκμαζε
 τούτου τὸν χρόνον μάλιστα), καὶ Σιρίτης Δάμασος
 Ἀμύριος τοῦ σοφοῦ λεγομένου παῖς. οὗτοι μὲν 5
 ἀπὸ Ἰταλίας ἦλθον, ἐκ δὲ τοῦ κόλπου τοῦ Ἰονίου
 Ἀμφίμνηστος Ἐπιστρόφου Ἐπιδάμνιος· οὗτος δὲ
 ἐκ τοῦ Ἰονίου κόλπου. Αἰτωλὸς δὲ ἦλθε Τι-
 τόρμου τοῦ ὑπερφύντος τε "Ελληνας ἰσχύι καὶ
 φυγόντος ἀνθρώπους ἐς τὰς ἐσχατίας τῆς Αἰτωλίας 10
 δὸς χώρας, τούτου τοῦ Τιτόρμου ἀδελφεὸς Μάλης.

CXXVI. 4 ἦν om. ABC, ἦ-ἦν secl. Herwerden 8 πάντων
 PRsv 15 ἡμέρης ἀρξαμένου ABC.

CXXVII. 7, 8 οὗτοι δὲ—κόλπου del. Krüger, κόλπου μούνης?
 Stein, coll. v. 29 9 ἰσχύιν Rsv.

ἀπὸ δὲ Πελοποννήσου Φεῖδωνος τοῦ Ἀργεῖον
 τυράννου παῖς Λεωκίδης, Φεῖδωνος δὲ τοῦ τὰ
 μέτρα ποιήσαντος Πελοποννησίοισι καὶ ὑβρίσαν-
 15 τος μέγιστα δὴ Ἑλλήνων πάντων, ὃς ἐξανα-
 στήσας τοὺς Ἡλείων ἀγωναθέας αὐτὸς τὸν ἐν
 Ὀλυμπίῃ ἀγῶνα ἔθηκε, τούτου τε δὴ παῖς καὶ
 Ἀμιάντος Λυκούργου Ἀρκὰς ἐκ Τραπεζοῦντος,
 καὶ Ἀζὴν ἐκ Παίου πόλιος Λαφάνης Εὐφορίωνος
 20 τοῦ δεξαμένου τε, ὡς λόγος ἐν Ἀρκαδίῃ λέγεται,
 τοὺς Διοσκούρους οἰκίοισι καὶ ἀπὸ τούτου ξεινο-
 δοκέοντος πάντας ἀνθρώπους, καὶ Ἡλείος Ὀνο-
 μαστὸς Ἀγαίου. οὗτοι μὲν δὴ ἐξ αὐτῆς Πε-
 λοποννήσου ἦλθον, ἐκ δὲ Ἀθηνέων ἀπίκοντο
 25 Μεγακλῆς τε ὁ Ἀλκμέωνος τούτου τοῦ παρὰ
 Κροῖσον ἀπικομένου, καὶ ἄλλος Ἴπποκλείδης Τι-
 σάνδρου, πλούτῳ καὶ εἴδει προφέρων Ἀθηναίων.
 ἀπὸ δὲ Ἐρετρίης ἀνθεούσης τούτου τὸν χρόνον
 Λυσανίης· οὗτος δὲ ἀπ' Εὐβοίης μούνος. ἐκ δὲ
 30 Θεσσαλίας ἦλθε τῶν Σκοπαδέων Διακτορίδης
 Κρανώνιος, ἐκ δὲ Μολοσσῶν Ἀλκων. τοσοῦτοι
 μὲν ἐγένοντο οἱ μνηστήρες.

Ἀπικομένων δὲ τούτων ἐς τὴν προειρημένην 128
 ἡμέρην ὁ Κλεισθένης πρῶτα μὲν τὰς πάτρας τε
 αὐτῶν ἀνεπύθετο καὶ γένος ἐκάστου, μετὰ δὲ κατέ-
 χων ἐνιαυτὸν διεπειράτο αὐτῶν τῆς τε ἀνδραγαθίης
 5 καὶ τῆς ὀργῆς καὶ παιδευσίος τε καὶ τρόπου, καὶ
 ἐνὶ ἐκάστῳ ἰὼν ἐς συνουσίην καὶ συνάपाσι· καὶ ἐς

CXXVII. 15 πάντων ABC 16 τοὺς om. Rsv 19 πάγου
 ABC 30 ἦρχε ABC 31 Κρανίωνος Herwerden CPz,
 Steph. Byz., inser.: Κρανώνιος.
 CXXVIII. 3 ἐπύθετο ABC 4 ἐπειράτο Rsv.

γυμνάσιά τε ἐξαγινέων ὅσοι ἦσαν αὐτῶν νεώτεροι, καὶ τό γε μέγιστον, ἐν τῇ συνεστοῖ διεπειράτο· ὅσον γὰρ κατεῖχε χρόνον αὐτοῦς, τοῦτον πάντα <ἐπιστίους> ἐποίει καὶ ἅμα ἐξείνιζε μεγαλοπρε- 10 πέως. καὶ δὴ κου μάλιστα τῶν μνηστήρων ἡρέσκοντο οἱ ἀπ' Ἀθηνέων ἀπιγμένοι, καὶ τούτων μᾶλλον Ἴπποκλείδης ὁ Τισάνδρου καὶ κατ' ἀνδραγαθίην ἐκρίνετο καὶ ὅτι τὸ ἀνέκαθεν τοῖσι ἐν Κορίνθῳ Κυψελίδησι ἦν προσήκων. 15

129 Ὡς δὲ ἡ κυρίῃ ἐγένετο τῶν ἡμερέων τῆς τε κατακλίσιος τοῦ γάμου καὶ ἐκφάσιος αὐτοῦ Κλεισθένης τὸν κρίνοι ἐκ πάντων, θύσας βοῦς ἑκατὸν ὁ Κλεισθένης εὐώχει αὐτοῦς τε τοὺς μνηστήρας καὶ Σικυωνίους πάντας. ὥς δὲ ἀπὸ δείπνου ἐγίνοντο, 5 δι' μνηστήρες ἔριν εἶχον ἀμφί τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. προΐουσης δὲ τῆς πόσιος κατέχων πολλὸν τοὺς ἄλλους ὁ Ἴπποκλείδης ἐκέλευσέ οἱ τὸν αὐλητὴν αὐλῆσαι ἐμμελεῖν, πειθόμενου δὲ τοῦ αὐλητέω ὥρχήσατο. καὶ κως ἐκωτῶ 10 μὲν ἀρεστῶς ὥρχεῖτο, ὁ Κλεισθένης δὲ ὀρέων ὅλον τὸ πρῆγμα ὑπώπτευε. μετὰ δὲ ἐπισχῶν ὁ Ἴπποκλείδης χρόνον ἐκέλευσέ τινα τράπεζαν ἐσενεῖκαι, ἐσελθούσης δὲ τῆς τραπέζης πρῶτα μὲν ἐπ' αὐτῆς ὥρχήσατο Λακωνικὰ σχημάτια, μετὰ δὲ ἄλλα 15 Ἀττικά, τὸ τρίτον δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσι ἐχειρονόμησε. Κλεισθένης δὲ τὰ μὲν πρῶτα καὶ τὰ δεύτερα ὀρχεομένου ἀπο-

CCXVIII. 8 συνεστοῖ Rv (συνέσει s): συνεστήη 10 ἐπιστίους add. Madvig, πάντα τε ταῦτα? Stein.

CCXIX. 2 κατακλίσιος: ιστιήσιος Naber, κρίσιος Herwerden
5 ἐγίνοντο PRsv: ἐγίνοντο 8 κατελὼν Madvig.

στιυγέων γαμβρόν ἄν οἱ ἔτι γενέσθαι Ἴπποκλείδα
 20 διὰ τήν τε ὄρχησιν καὶ τήν ἀναιδείην κατεῖχε
 ἑωυτόν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὥς δὲ
 εἶδε τοῖσι σκέλεσι χειρονομήσαντα, οὐκέτι κατέ-
 χειν δυνάμενος εἶπε· ὦ παῖ Τισάνδρου, ἀπωρ-
 χήσαό γε μὲν τὸν γάμον. ὁ δὲ Ἴπποκλείδης
 25 ὑπολαβὼν εἶπε· Οὐ φροντὶς Ἴπποκλείδῃ.

Ἀπὸ τούτου μὲν τοῦτο ὀνομάζεται· Κλεισθέ- 130
 νης δὲ συγὴν ποιησάμενος ἔλεξε ἐς μέσον τάδε·
 Ἄνδρες παιδὸς τῆς ἐμῆς μνηστήρες, ἐγὼ καὶ
 πάντας ὑμέας ἐπαινέω καὶ πᾶσι ὑμῖν, εἰ οἶόν
 5 τε εἶη, χαριζοίμην ἄν, μήτ' ἓνα ὑμέων ἐξαίρετον
 ἀποκρίνων μήτε τοὺς λοιποὺς ἀποδοκιμάζων· ἀλλ'
 οὐ γὰρ οἶά τέ ἐστι μίης πέρι παρθένου βουλευ-
 οντα πᾶσι κατὰ νόον ποιεῖν, τοῖσι μὲν ὑμέων
 ἀπελαινόμενοισι τοῦδε τοῦ γάμου τάλαντον ἀργυ-
 10 ρίου ἐκάστῳ δωρεὴν δίδωμι τῆς ἀξιόσιος εἵνεκα
 τῆς ἐξ ἐμέο γῆμαι καὶ τῆς ἐξ οἴκου ἀποδημίας, τῷ
 δὲ Ἀλκμέωνος Μεγακλεῖ ἐγγυῶ παῖδα τήν ἐμήν
 Ἀγαρίστην νόμοισι τοῖσι Ἀθηναίων. φαμένου δὲ
 ἐγγυᾶσθαι Μεγακλέος ἐκεκύρωτο ὁ γάμος Κλει-
 15 σθένῃ.

Ἀμφὶ μὲν κρίσι τῶν μνηστήρων τοσαῦτα ἐγέ- 131
 νετο, καὶ οὕτω Ἀλκμεωνίδαι ἐβώσθησαν ἀνὰ τήν
 Ἑλλάδα. τούτων δὲ συνοικησάντων ^{Their descen-}
 γίνεται Κλεισθένης τε ὁ τὰς φυλὰς ^{dants.}

CXXIX. 19 ἄν om. ABC

24 μὲν Stein: μὴν.

CXXX. 4 ἐστὶ ABC

12 ἐγγυῶ δὲ, om. τῷ δὲ Ἀλκμέωνος

ABC.

CXXXI. 1 κρίσι (vel κρίσει) B³PRsv: κρίσιος

4 τὰς

<ι> φυλὰς? Herwerden.

καὶ τὴν δημοκρατὴν Ἀθηναίοισι καταστήσας, 5
 ἔχων τοῦνομα ἀπὸ τοῦ μητροπάτορος τοῦ Σικυν-
 νίου· οὗτός τε δὴ γίνεται Μεγακλεῖ καὶ Ἴππο-
 κράτης, ἐκ δὲ Ἴπποκράτεος Μεγακλῆς τε ἄλλος
 καὶ Ἀγαρίστη ἄλλη, ἀπὸ τῆς Κλεισθέneos Ἀγα- 10
 ρίστης ἔχουσα τοῦνομα, ἣ συνοικήσασά τε Ξαν-
 θίππῳ τῷ Ἀρίφρονος καὶ ἔγκυος ἐοῦσα εἶδε ὄψιν
 ἐν τῷ ὕπνῳ, ἐδόκει δὲ λέοντα τεκεῖν· καὶ μετ'
 ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.

- 132 Μετὰ δὲ τὸ ἐν Μαραθῶνι τῷμα γενόμενον
 Μιλτιάδης, καὶ πρότερον εὐδοκιμῶν
 παρὰ Ἀθηναίοισι, τότε μᾶλλον αὖ-
 ξετο. αἰτήσας δὲ νέας ἑβδομήκοντα
 καὶ στρατὴν τε καὶ χρήματα Ἀθηναίους, οὐ 5
 φράσας σφί ἐπ' ἣν ἐπιστρατεύσεται χώραν, ἀλλὰ
 φὰς αὐτοὺς καταπλουτιεῖν ἣν οἱ ἔπωνται· ἐπὶ γὰρ
 χώραν τοιαύτην δὴ τινα ἄξειν ὅθεν χρυσὸν εὐπε-
 τῶς ἄφθονον οἴσονται· λέγων τοιαῦτα αἶτει τὰς
 νέας. Ἀθηναῖοι δὲ τούτοις ἐπαρθέντες [παρ]έ- 10
 δοσαν.

- 133 Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατὴν ἔπλει
 ἐπὶ Πάρον, πρόφασιν ἔχων ὡς οἱ Πά-
 ριοι ὑπῆρξαν πρότεροι στρατευόμενοι
 τριῆρει ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν
 δὴ πρόσχημα λόγων ἦν, ἀτάρ τινα καὶ ἔγκοτον 5
 εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρεα τὸν Τισίῳ,

CXXXI. 6 et 9 ἐπὶ pro ἀπὸ Herwerden.

CXXXII. 3 <καὶ> μᾶλλον Stein 6 ἐπιστρατεύσεται Rsv:
 ἐπιστρατεύεται 9 τοσαῦτα Gomperz 10 praep. del. Cobet.

CXXXIII. 2 ἔχων vecl. Cobet 3 πρότεροι <ἀδικίης>? Stein
 4 τριῆρει Rsv: τριῆρεσι 5 λόγων ABR: λόγου s, λδ v
 καὶ om. PRsv.

Miltiades asks
 a fleet from the
 Athenians with-
 out telling them
 his object.

He sails against
 Paros and block-
 ades it.

έόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ἑδάρ-
 νεα τὸν Πέρσῃν. ἀπικόμενος δὲ ἐς τὴν ἔπλει ὁ
 Μιλτιάδης τῇ στρατιῇ ἐπολιόρκει Παρίους κατει-
 10 λημένους ἐντὸς τείχεος, καὶ ἐσπέμπων κήρυκα
 αἵτει ἑκατὸν τάλαντα, φάς, ἣν μὴ οἱ The Parians re-
 fuse to pay a ran-
 som, and defend
 their city.
 δώσι, οὐκ ἀπαναστήσειν τὴν στρατιὴν
 πρὶν ἢ ἐξέλῃ σφέας. οἱ δὲ Πάριοι
 ὅκως μὲν τι δώσουσι Μιλτιάδῃ [ἀργύριον] οὐδὲ
 15 διανοέοντο, οἱ δὲ ὅκως διαφυλάξουσιν τὴν πόλιν,
 τοῦτο ἐμψυχώνοντο, ἀλλὰ τε ἐπιφραζόμενοι καὶ τῇ
 μάλιστα ἔσκε ἑκάστοτε ἐπίμαχον τοῦ τείχεος,
 τοῦτο ἅμα νυκτὶ ἐξηείρετο διπλήσιον τοῦ ἀρχαίου.

Ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἑλλη- 134
 νες λέγουσι, τὸ ἐνθεύτεν δὲ αὐτοῖς Πάριοι γενέσθαι
 ὥδε λέγουσι· Μιλτιάδῃ ἀπορέοντι A priestess call-
 ed Timo offers to
 help Miltiades.
 ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα,
 5 ἐοῦσαν μὲν Παρίην γένος, ὄνομα δὲ οἱ εἶναι Τιμούν,
 εἶναι δὲ ὑποζάκορον τῶν χθονίων θεῶν. ταύτην
 ἐλθοῦσαν ἐς ὅψιν Μιλτιάδεω συμβουλευσαί, εἰ
 περὶ πολλοῦ ποιεῖται Πάρον ἐλεῖν, τὰ ἂν αὐτῇ
 ὑποθῇται, ταῦτα ποιεῖν. μετὰ δὲ τὴν μὲν ὑποθέ-
 10 σθαι, τὸν δὲ διερχόμενον ἐπὶ τὸν κο- He comes to the
 temple of Deme-
 ter, but flees in
 terror, and dis-
 locates his thigh.
 λωνὸν τὸν πρὸ τῆς πόλιος έόντα τὸ
 ἔρκος θεσμοφόρου Δήμητρος ὑπερθο-
 ρεῖν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι, ὑπερθορόντα
 δὲ ἱέναι ἐπὶ τὸ μέγαρον ὃ τι δὴ ποιήσονται ἐντός,

СХХХІІІ. 8 ἐς τὴν P^{RSV}: ἐπ' ἦν 11 μὴ οἱ P^{RSV}: μιν οὐ
 12 ἀπονοστήσειν ABC 15 ἀργυρίου οὐδὲν P^{RSV}, secl. Krüger
 16 ἐπιφρασσόμενοι Wecklein.
 СХХХІV. 3 λέγουσι secl. Herwerden 6 ταύτην δὲ R^{SV}
 10 ἀπικόμενον P^{RSV}, "fortasse διέρποντα" Stein.

εἶτε κινήσονται τι τῶν ἀκινήτων εἶτε ὃ τι δὴ κοτε 15
 πρήξοντα· πρὸς τῇσι θύρησιν τε γενέσθαι καὶ
 πρόκατε φρίκης αὐτὸν ὑπελθούσης ὀπίσω τὴν
 αὐτὴν ὁδὸν ἵεσθαι, καταθρώσκοντα δὲ τὴν αἵμα-
 σιὴν τὸν μηρὸν σπασθῆναι. οἱ δὲ αὐτὸν τὸ γόνυ
 προσπταῖσαι λέγουσι. 20

- 135 Μιλτιάδης μὲν νυν φλαύρως ἔχων ἀπέπλει
 ὀπίσω, οὔτε χρήματα Ἀθηναίοισι
 ἄγων οὔτε Πάρον προσκτησάμενος,
 ἀλλὰ πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας καὶ
 δηιώσας τὴν νῆσον. Πάριοι δὲ πυθόμενοι ὥς ἡ 5
 ὑποζάκορος τῶν θεῶν Τιμῶ Μιλτιάδῃ
 κατηγήσατο, βουλόμενοί μιν ἀντὶ τού-
 των τιμωρήσασθαι θεοπρόπους πέμ-
 πουσι ἐς Δελφούς, ὥς σφεας ἡσυχίῃ τῆς πο-
 λιορκίης ἔσχε· ἔπεμπον δὲ ἐπειρησομένους εἰ 10
 καταχρήσονται τὴν ὑποζάκορον τῶν θεῶν ὥς ἐξη-
 γησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν
 καὶ τὰ ἐς ἔρσενα γόνον ἄρρητα ἱερά ἐκφήνασαν
 Μιλτιάδῃ. ἡ δὲ Πυθίη οὐκ ἔα, φάσα οὐ Τιμοῦν
 εἶναι τὴν αἰτίην τούτων, ἀλλὰ δεῖν γὰρ Μιλτιάδεα 15
 τελευτᾶν μὴ εὖ, φανῆναί οἱ τῶν κακῶν κατηγε-
 μόνα.

- 136 Παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε.
 Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα
 ἔσχον ἐν στόμασι, οἳ τε ἄλλοι καὶ μάλιστα Ξάν-

CXXXIV. 16 γίνεσθαι? Stein.

CXXXV. 9 ἐς δελφούς πέμπουσι ABC
 ABC ὥς: τὴν ABC.

CXXXVI. 1 ἔχρησεν ἡ Πυθίη Rsv
 στόματι Rsv.

11 καταχρήσονται

3 εἶχον? Krüger

θιππος ὁ Ἀρίφρονος, ὃς θανάτου ὑπα- Miltiades is put
on his trial,
 5 γαγῶν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδί-
 ωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν. Μιλτιάδης
 δὲ αὐτὸς μὲν παρεὼν οὐκ ἀπελογεῖτο (ἦν γὰρ
 ἀδύνατος ὥστε σηπομένου τοῦ μηροῦ), προκειμέ-
 νου δὲ αὐτοῦ ἐν κλίνῃ ὑπεραπελογέοντο οἱ φίλοι,
 10 τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ
 ἐπιμεμνημένοι καὶ τὴν Λήμνου αἵρεσιν, ὡς ἐλὼν
 τε Λῆμόν τε τεισάμενος τοὺς Πελασγούς παρέ-
 δωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου
 αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ θανάτου, and condem-
ned to a fine of
fifty talents. His
death.
 15 ζημιώσαντος δὲ κατὰ τὴν ἀδικίην πεν-
 τήκοντα τάλαντοισι, Μιλτιάδης μὲν
 μετὰ ταῦτα σφακελίσαντός τε τοῦ μηροῦ καὶ
 σαπέντος τελευτᾷ, τὰ δὲ πεντήκοντα τάλαντα
 ἐξέτεισε ὁ παῖς αὐτοῦ Κίμων.

Λήμνον δὲ Μιλτιάδης ὁ Κίμωνος ὥδε ἔσχε· 137
 Πελασγοὶ ἐπείτε ἐκ τῆς Ἀττικῆς How Miltiades
got possession of
Lemnos.
 ὑπὸ Ἀθηναίων ἐξεβλήθησαν, εἴτε ὦν
 δὴ δικαίως εἴτε ἀδίκως· τοῦτο γὰρ οὐκ ἔχω
 5 φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἑκαταῖος μὲν ὁ
 Ἡγησάνδρου ἔφησε ἐν τοῖσι λόγοισι The Pelasgians
being expelled
from Attica, whe-
ther justly or un-
justly.
 λέγων ἀδίκως· ἐπείτε γὰρ ἰδεῖν τοὺς
 Ἀθηναίους τὴν χώραν, τὴν σφί αὐτοὶ
 ὑπὸ τὸν Ἱμμησσοῦν ἐοῦσαν ἔδοσαν οἰκῆσαι μισ-
 10 θὸν τοῦ τεύχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε

CXXXVI. 4 ἀγαγῶν ABC

12 Λῆμόν τε L, corr. Stein
 σαπέντος del. Cobet.

CXXXVII. 8 σφί αὐτοὶ: σφίσι (σφισ v) αὐτοῖσι L, σφί Krüger,
 αὐτοὶ Reiske

6 εἵνεκεν del. Herwerden
 17 τε om. PRsv, una cum καὶ
 9 ἐνοικῆσαι Naber, Herwerden.

ἐληλαμένον, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εὖ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἴμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν αὐτοὺς οὐδεμίαν ἄλλην πρόφασιν προῖσχομένους τοὺς Ἀθηναίους. ὥς δὲ ¹⁵ αὐτοὶ Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι. κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησῶ ἐνθεύτην ὀρμωμένους ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας [τε καὶ τοὺς παῖδας] ἐπ' ὕδωρ ἐπὶ τὴν Ἐννεάκρουνον· οὐ γὰρ εἶναι τοῦτον ²⁰ τὸν χρόνον σφίσι κω οὐδὲ τοῖσι ἄλλοισι Ἑλλήσι οἰκέτας· ὅκως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγοὺς ὑπὸ ὕβριός τε καὶ ὀλιγωρίας βιάσθαι σφεας. καὶ ταῦτα μέντοι σφί οὐκ ἀποχρᾶν ποιεῖν, ἀλλὰ τέλος καὶ ἐπιβουλεύοντας ἐπιχειρήσειν φανῆναι ἐπ' αὐτο- ²⁵ φώρῳ. ἑωυτοὺς δὲ γενέσθαι τοσούτῳ ἐκείνων ἀνδρας ἀμείνονας, ὅσῳ παρεὸν αὐτοῖσι ἀποκτεῖναι τοὺς Πελασγούς, ἐπεὶ σφεας ἔλαβον ἐπιβουλεύοντας, οὐκ ἐθέλησαι, ἀλλὰ σφί προειπεῖν ἐκ τῆς γῆς ἐξιέναι.

^{among other} ^{places} ^{occupy} ^{Lemnos.} τοὺς δὲ οὕτω δὴ ἐκχωρήσαντας ἄλλα τε ³⁰ ^{among other} ^{places} ^{occupy} ^{Lemnos.} σχεῖν χωρία καὶ δὴ καὶ Λῆμνον. ἐκείνα μὲν δὴ Ἐκαταῖος ἔλεξε, ταῦτα δὲ Ἀθηναῖοι λέγουσι.

- 138 Οἱ δὲ Πελασγοὶ οὗτοι Λῆμνον τότε νεμόμενοι καὶ βουλόμενοι τοὺς Ἀθηναίους τιμω-
^{The Pelasgians} ^{lie in wait and} ^{carry off} ^{Attic} ^{women} ^{at the} ^{festival of Artemis} ^{in Brauron.} ρήσασθαι, εὖ τε ἐξεπιστάμενοι τὰς
 Ἀθηναίων ὀρτάς, πεντηκοντέρους κτη-
 σάμενοι ἐλόχησαν Ἀρτέμιδι ἐν Βραυ- 5

CXXXVII. 19 del. Schäfer (καὶ τοὺς παῖδας om. s) 25
 ἐπιχείρησιν B¹, [ἐπιχείρησιν]? Herwerden 27 ἑωυτοῖσι
 Stein.

CXXXVIII. 4 στησάμενοι Rev.

ρῶνι ἀγούσας ὀρτὴν τὰς τῶν Ἀθηναίων γυναῖκας,
 ἐνθεύτεν δὲ ἀρπάσαντες τούτων πολλὰς οἴχοντο
 ἀποπλέοντες καὶ σφεας ἐς Λῆμνον ἀγαγόντες παλ-
 λακὰς εἶχον. ὥς δὲ τέκνων αὐται αἱ γυναῖκες
 10 ὑπεπλήσθησαν, γλῶσσάν τε τὴν Ἀττικὴν καὶ
 τρόπους τοὺς Ἀθηναίων ἐδίδασκον τοὺς παῖδας.
 οἱ δὲ οὔτε συμμίσγεσθαι τοῖσι ἐκ τῶν Πελασγίδων
 γυναικῶν παισὶ ἤθελον, εἴ τε τύπτοιτό
 τις αὐτῶν ὑπ' ἐκείνων τινός, ἐβοήθειον. The children of
the Attic women
combine together
against the chil-
dren of the Pelas-
gian women.
 15 τε πάντες καὶ ἐτιμώρεον ἀλλήλοισι.
 καὶ δὴ καὶ ἄρχειν τε τῶν παίδων οἱ
 παῖδες ἐδικαίουν καὶ πολλῶ ἐπεκράτεον. μαθόν-
 τες δὲ ταῦτα οἱ Πελασγοὶ ἐωυτοῖσι λόγους ἐδί-
 δοσαν· καὶ σφι βουλευομένοισι δεινὸν τι ἐσέδυνε,
 20 εἰ δὴ διαγινώσκοιεν σφίσι τε βοηθεῖν οἱ παῖδες
 πρὸς τῶν κουριδιῶν γυναικῶν τοὺς The Pelasgians
take counsel and
slay the Attic
women and their
children.
 παῖδας καὶ τούτων αὐτίκα ἄρχειν πει-
 ρώατο, τί δὴ ἀνδρωθέντες δῆθεν ποιή-
 σουσι. ἐνθαῦτα ἔδοξε σφι κτείνειν τοὺς παῖδας
 25 τοὺς ἐκ τῶν Ἀττικέων γυναικῶν. ποίεουσι δὴ
 ταῦτα, προσαπολλύνουσι δὲ σφεων καὶ τὰς μητέ-
 ρας. ἀπὸ τούτου δὲ τοῦ ἔργου καὶ τοῦ προτέρου
 τούτων, τὸ ἐργάσαντο αἱ γυναῖκες τοὺς ἅμα Θόαντι
 ἀνδρας σφετέρους ἀποκτείνασαι, νενόμισται ἀνὰ
 30 τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια
 καλεῖσθαι.

Ἀποκτείνασι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέ- 139

CXXXVIII. 17 πολλὸν PRsv 18 ἔδοσαν PRsv 19 σφι
 Stein: σφίσι L 23 δῆτα Krüger, δῆθεν del. Herwerden
 25 δῆ P; δὲ Rsv; τε ABC.

Their country is visited with barrenness. **ρους παῖδάς τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποῖμαι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. πιεζόμενοι δὲ λιμῶ <τε> καὶ ἀπαιδίῃ ἐς Δελφούς ἔπεμπον 5 λύσιν τινὰ αἰτησόμενοι τῶν παρεόντων κακῶν.**

The oracle bids them give satisfaction to the Athenians. **ἡ δὲ Πυθίη σφέας ἐκέλευε Ἀθηναίοισι δίκας δίδόναι ταύτας τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι. ἡλθόν τε δὴ ἐς τὰς Ἀθήνας οἱ Πελασγοὶ καὶ δίκας ἐπαγγέλλοντο βουλόμενοι δίδόναι παντὸς τοῦ ἀδικήματος. Ἀθηναῖοι δὲ ἐν τῷ πρυτανίῳ κλίνην στρώσαντες ὡς εἶχον κάλλιστα καὶ τράπεζαν ἐπιπλήν ἀγαθῶν πάντων παραθέντες ἐκέλευον τοὺς Πελασγοὺς τὴν χώραν σφίσι παραδιδόναι οὔτω ἔχουσιν. οἱ δὲ 15 Πελασγοὶ ὑπολαβόντες εἶπαν· ἐπεὰν βορῇ ἀνέμῳ αὐτήμερον ἐξανύσῃ νηὺς ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσωμεν. τοῦτο εἶπαν ἐπιστάμενοι τοῦτο εἶναι ἀδύνατον γενέσθαι· ἡ γὰρ Ἀττικὴ πρὸς νότον κείται πολλὸν 20 τῆς Λήμνου.**

140 **Τότε μὲν τοσαῦτα· ἔτεσι δὲ κάρτα πολλοῖσι ὕστερον τούτων, ὡς ἡ Χερσόνησος ἡ Μιλητιάδης ὁ Κίμωνος ἐτησιῶν ἀνέμων κατεστηκότων νηὶ κατανύσας ἐξ Ἐλαιούντος τοῦ ἐν 5 Χερσονήσῳ ἐς τὴν Λήμνον προηγόρευε ἐξιέναι ἐκ**

CXXXIX. 5 *τε* add. Aldus 9 *δικαιῶσι* Cobet 11 *βουλό-*
μενοι *secl.* Herwerden 17 *νηὺς ἐξανύσῃ* PRsv 19 *τοῦτο*
εἶπαν *om.* ABC.

CXL. 1 *τοιαῦτα* ABC.

τῆς νήσου τοῖσι Πελασγοῖσι, ἀναμιμνήσκων σφέας
 τὸ χρηστήριον, τὸ οὐδαμὰ ἤλπισαν σφίσι οἱ Πε-
 λασγοὶ ἐπιτελεῖσθαι. Ἡφαιστιέες μὲν νυν ἐπεί-
 10 θοντο, Μυριναῖοι δὲ οὐ συγγινωσκόμενοι εἶναι τὴν
 Χερσόνησον Ἀττικὴν ἐπολιορκέοντο, ἐς ὃ καὶ
 οὗτοι παρέστησαν. οὕτω δὲ τὴν Λῆμνον ἔσχον
 Ἀθηναῖοί τε καὶ Μιλτιάδης.

CXL. 8 οἱ om. PRsv 12 αὐτοὶ PRsv τὴν om. PRsv
 13 τε om. Ppr.Rsv.



COIN OF THASOS

Head of Dionysos

|

Herakles

NOTES.

CHAPTER I.

1. μέν νυν in transition to a new subject like μέν δέ, as cc. 22. 1, 54. 1, 84. 1, 92. 1.

5. ἐκ τῶν Σούσαν. Susa (the Biblical Shushan) was the capital of Susiana or Elam, and the chief residence of the Persian kings. It was situated in the plain on the E. bank of the Choaspes (Kerkha), between that river and the Seifu, a tributary of the Pasitigris. The site of the city is still marked by ruins, there being three main mounds, one of which has been identified with the Memnonium, the strong citadel which contained the treasures of the Persian kings, another with the palace begun by Darius I.

Ἄρταφρένης ὁ Σαρδίων ὑπαρχος. Cf. v. 25 (Darius on his return from the Scythian expedition) καταστήσας Ἄρταφρένεα ἀδελφεὸν ἑωυτοῦ ὁμοπάτριον ὑπαρχον εἶναι Σαρδίων, ἀπήλαυε ἐς Σούσα. Σαρδίων ὑπαρχος is the title by which in Greek sources the satrap of Lydia (Persian Çparda) is often denoted, from Sardis, the chief town of the satrapy. Neither Hdt. nor Thuc. uses the word σατράπης (Pers. *kshatrapāvan*, *protecting the kingdom*).

6. κατὰ κοῖον, *for what reason*; for causal κατὰ cf. cc. 3, 2, 44. 22, 60. 6, 65. 12, 108. 18.

7. οὔτε—τε imply a climax, as often, e.g. c. 9. 8.

8. ὥς...ἐπιστάμενος, *professing complete ignorance of the situation*. δῆθεν implies that it was mere pretence.

11. ἀτρεκέλην ἀλήθειαν : IV. 152 πάντων τῶν ἡμεῖς ἀτρεκέλην ἴδμεν.

12. *τοι=σοι*, ethic dative, cf. i. 126 *ἀνδρες Πέρσαι οὕτω ὑμῶν ἔχει*. This *τοι* is identical with the particle *τοι*, which has developed itself from this usage.

κατά, with reference to, see on c. 58. 10.

13. *τοῦτο τὸ ἐπόδημα ἔραψας κ.τ.λ.*, probably with allusion to phrases like *ράπτειν κακά, δόλον*, and the like. For the metaphor may be compared perhaps Pind. *Ol.* vi. 11 *ἴστω γὰρ ἐν τούτῳ πεδῶν δαιμόνιον πόδ' ἔχων Σωστράτου νῆς*, let him know that by grace divine he has his foot in this sandal.

ἔραψας μὲν σύ. The pronoun is put after the verb, as the latter is here emphatic.

14. *ὑπεδήσατο*. *ὑποδεῖν* is the regular term for putting shoes on another, *ὑποδεῖσθαι, on oneself* (*ὑπολύνειν, ὑπολύεσθαι*).

CHAPTER II.

2. *ἔχοντα* *ἐς*, referring to. *ἔχειν* is here used intransitively, as it often is in Hdt., e.g. cc. 19. 6, 77. 9, i. 65 *τὰ ἐς πόλεμον ἔχοντα*, ii. 53, iii. 16, vii. 130; similarly *φέρων* vi. 19. 4.

5. *νήσον τῇ μεγίστῃν*. According to Hdt. here and elsewhere (i. 170, v. 106) and others, Sardinia was the largest of the islands in the Mediterranean; others, however, assigned this position to Sicily. Modern authorities likewise disagree. The island seems to have taken a strong hold on the Greek imagination. We are told (Pausan. iv. 43. 5) that at the time of the Messenian wars the Messenians were advised to leave their country and occupy Sardinia. The same advice was given to the Ionians by Bias of Priene, when they were being conquered by Harpagus, general of Cyrus (Hdt. i. 170). The conquest of it is held out as a bait to Darius (Hdt. v. 106). Aristophanes, alluding to Athenian dreams of an empire in the West, speaks of the juryman as *πύλων ἔρχων πλειστων ἀπὸ τοῦ Πόντου μέχρι Σαρδούς* (Arist. *Vesp.* 700). Apart from its natural advantages, Sardinia was of importance as lying in the middle of the trade routes of the Western Mediterranean. It was at a very early period visited by the Phoenicians on their way westward, who founded settlements especially on the S. and W. coasts, such as Caralis, Nora, Solci, Tharrus. Archaeological discoveries furnish evidence of the early trade

between Phoenicia and Sardinia; among the Phoenician importations were especially products of an Egyptian character. By the beginning of the fifth century the island had passed into the hands of the Carthaginians.

6. ὑποδεξιμένος κατεργάσσεσθαι. Most of the mss. have the aor. but the syntax requires the fut. In r. 24 the mss. vary in the same way between future and aorist, but iv. 133 ὑποδέκομαι ποιήσῃ, vi. 11 ὑποδέκομαι ἢ οὐ συμμείξῃ, — ἢ ἐλασσώσεσθαι, viii. 102, ix. 12 σχήσῃ.

τῶν Ἰώνων—τοῦ πολέμου, double gen. depending on ἡγεμονίην.

9. καταγνωσθείς, being suspected, cf. c. 97. 9 οὐκ ἐπιτήδεα καταγνόντες κατ' ἐμέο.

πρός. In Ionic prose as in Tragedy ἐκ and πρὸς are often used after the passive, where in Attic prose ὑπὸ would be found, e.g. cc. 9. 9, 13. 1, 21. 1, 22. 3, 38. 11, etc.

10. ἐς ἑωντούς, since the Chians form the logical though not the grammatical subject.

ἐκ, at the instigation of, viii. 80 Ἰσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ Μήδων.

CHAPTER III.

2. κατ' ὅ τι; see on c. 1. 6.

3. ἐπίστευε—ἐξεργασμένος εἶη. The same variation between the mood and tense of *oratio recta* and the optative is found v. 97 ταῦτά τε δὴ ἔλεγε καὶ πρὸς τούτοις τάδε, ὥς οἱ Μελήσιοι τῶν Ἀθηναίων εἰσὶ ἀποικοὶ, καὶ οἰκὸς σφεας εἶη ῥύεσθαι δυναμένους μέγα. Histiaeus, being kept by Darius at his court, sent a message to Aristagoras urging him to revolt (Hdt. v. 35).

5. τὴν γενομένην—αἰτίην, the real reason: cf. viii. 68 τὴν εὐδοσαν γνώμην, my real opinion, ii. 28 εἰ δ' αὖ ταῦτα γενομένα ἔλεγε, if what he said was true.

6. οὐ μάλα like οὐ πάνυ, literally not very, a polite way of saying not at all: cf. Shilleto on Thuc. i. 3.

ὁ δὲ very often in Hdt. as in Homer (Monro, § 257) indicates not a change of person, but a change of action on the part of the same person, e.g. cc. 9. 24, 17. 7.

8. *ἐξαναστήσας*. Instances of such forced removals are found iv. 204, v. 14, vi. 119, so that the assertion of Histiaeus might well seem credible. For the special jealousy between the Phoenicians and the Ionians see on c. 6. 8.

9. *ἐπιστεῖλαι* after *ὥς*; for change of mood, see above.

10. *οὐδέν τι πάντως*, *not at all*. *τι* strengthens the force of *οὐδέν*, cf. on c. 73. 5. For the asyndeton with the emphatic word at the beginning of the clause, cf. cc. 21. 8, 52. 18, i. 175 τοῖσι δὲκως τι μέλλοι ἀνεπιτήδεον ἔσεσθαι—ή ιερεῖη τῆς Ἀθηναίης πύργωνα μέγαν ἰσχει' τρίς σφι τοῦτο ἐγένετο.

CHAPTER IV.

1. *μετά δέ* is common in Ionic=Attic *μετά δέ ταῦτα*, which Hdt. also has: *μετά δέ ταῦτα* he generally uses in passing on to something new, *μετά δέ* at the beginning of a clause closely connected with the preceding by a particle or the like, cc. 11. 2, 126. 1, 128. 3, 129. 12. In cc. 70. 10, 110. 4 *μετά* approaches to *μετά δέ ταῦτα*: cf. Kallenberg, *Comm. Crit.* 9 sq.

δι' ἀγγέλου ποιούμενος, *by means of a messenger*: viii. 134 ἐκέλευσέ σφας ὁ Ἀμφιάρεως διὰ χρηστηρίων ποιούμενος.

3. *ὥς προλεσχηγνεύμενων*. *λεσχηγνεύμαι* is a word found in Ionic writers, e.g. Democritus, *Fr.* 143 πολλὰ λεσχηγνεύμενος, Heracl. *Fr.* 126 ὁκοῖον εἰ τις τοῖσι δόμοισι λεσχηγνεύοιτο (Stein).

5. *πρὸς τοὺς*=τούτοις πρὸς οὓς.

9. *τὰ ἀμειβαία*, *the answers*=τὰς ἀποκρίσεις. *ἀμειβομαι* is an Ionic word=Attic *ἀποκρίνομαι*.

CHAPTER V.

3. *κατήγον*; *ipf. de conatu*.

7. *οἶα*=*ἄτε*, *quippe qui*, as very often in Hdt. e.g. cc. 12. 11, 35. 15, 46. 6, 61. 18: in the same sense twice in Thuc. ii. 5, viii. 95, cf. Goodwin, *Moods and Tenses*, § 862 (109, note 3, 6th ed.).

καὶ δὴ—γάρ, *and since*. *γάρ* is frequently thus found in Hdt. after *καὶ* (*καὶ—γάρ*, *καὶ οὐ γάρ*) in a causal sense, giving a reason for the statement which follows in the main clause. Instances in this book are to be found in cc. 11, 61, 76, 87, 88, 102, 118.

The frequent use of γάρ is one of the characteristics of Hdt.'s style; instances of the usual causal particles, such as ἐπεὶ, ἐπειδή, are very few.

8. ἐπειράτο κατιών. In Hdt. πειράσθαι is generally found with the part., as cc. 9. 18, 50. 4, though the inf. is also found, e.g. cc. 62. 14, 138. 22, GMT. § 896-7 (112. 2).

κατιών. κατιέναι is the regular term for returning from exile, as κατάγειν = restore from exile, a verb to which κατιέναι supplies the passive.

10. ὑπὸ τοῦ τῶν Μιλησίων. In such a case Hdt. prefers to put the indef. pron. between the article and the noun, so that the more regular order would be ὑπὸ τῶν τοῦ Μιλησίων, e.g. cc. 87. 13, 75. 13.

ἀπωστὸς—γίνεται: similar periphrases, cc. 64. 3 ἀνάπυστα γενόμενα, 66. 4, 74. 1. ἀπωστὸς is followed by gen. as Soph. Aj. 1020 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι.

17. Ἰόμενοι· καθεζόμενοι, as Thuc. II. 47 καθεζόμενοι ἐδῶον τὴν γῆν. A brisk trade was carried on with the countries about the Black Sea by the Ionians, and particularly by the Milesians, whose colonies dotted its shores. The Crimea and South Russia supplied boundless supplies of corn. On the east coast the Colchians furnished excellent flax, and on the south the land of the Chalybes was rich in iron. Besides, there came unlimited supplies of timber from the forests, the sea supplied fish, and the flocks and herds wool and hides. In return the Greeks exported their native products, particularly earthenware, also wine and oil. As this trade was to a large extent in Milesian hands, these measures of Histiaeus were doubtless intended to bring the rebellious Milesians to their senses.

19. ὅσοι, referring to the crews.

CHAPTER VI.

8. Φοίνικες μὲν ἦσαν προθυμώτατοι. This zeal on the part of the Phoenicians is explained by their jealousy and hatred of the Ionian marine by which they had been to a great extent ousted from the trade that had formerly been theirs.

Accordingly they were ready to do anything to humble their rivals.

9. νεωστὶ κατεστραμμένοι; see v. 116.

CHAPTER VII.

2. ἐστράτεον. It is impossible to say here with certainty whether Hdt. wrote ἐστρατεύοντο or ἐστράτεον, as he uses both voices, but the middle more frequently. On the whole the probabilities are in favour of the less common active, since it would be more likely to be tampered with.

3. πρόβουλοι, representatives of the different states. In the same sense VII. 172 ἐν τῷ Ἴσθμῷ ἦσαν ἀλισμένοι πρόβουλοι τῆς Ἑλλάδος ἀραιρήμενοι ἀπὸ τῶν πολλῶν. σφένων αὐτῶν is objective gen.

4. Πανιώνιον, on the north side of the promontory of Mycale, sacred to Poseidon (i. 149). It was the centre of the Amphictiony consisting of the so-called twelve Ionic cities of Asia Minor; here the Ionians of the twelve states met for a common festival and sacrifice.

6. ἀντίξουν ἐναντίον: an Ionic word.

7. ῥύεσθαι, Ionic.

10. Ἀάδην. This island covered the mouth of the harbour. It is now joined to the mainland by the alluvial deposits of the Maeander.

11. ἐπὶ τῇ πόλει—καμένη, lying off the city, with the idea of commanding or protecting, so VII. 6 αὖ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι.

CHAPTER VIII.

2. σὺν. In Hdt. this preposition is somewhat more common than μετὰ c. gen., which in Attic prose has almost superseded it. Hdt. also makes frequent use of ἀμα c. dat.

6. ἐχοντο, came next to.

Eight of the twelve Ionic states, Miletus, Myus, Priene, Samos, Teos, Chios, Erythrae, Phocaea, are here represented; the remaining four, Ephesus, Colophon, Lebedus, Clazomenae, are unrepresented. Clazomenae had already been reduced (v. 123). Busolt (*Gr. Gesch.* II. 40) suggests that the three other towns held aloof from the revolt.

CHAPTER IX.

1. μέν; see on c. 31. 1.

2. ἦσαν stands in the plur. by attraction to the predicate ἐξακόσαιο, as often in Hdt., cf. iv. 85 πελαγέων γὰρ πάντων πέφυκε θαυμασιώτατος, τοῦ τὸ μὲν μήκος εἰσι στάδιοι ἑκατὸν καὶ χεῖλιοι κ.τ.λ.

6. Ἰάδων. Ἰὰς is used adjectively as c. 31. 13 πόλις τὰς Ἰάδας, iv. 95, etc. So Ἑλλάς—γλώσσαν Ἑλλάδα iv. 78, etc.; so in Thuc.; usually Ἰωνική, Ἑλληνική.

καταπρέδῃσαν. This compound of ὀρωδέω is un-Attic; in Attic, moreover, the simple verb is almost confined to the pres. and ipf.

8. μή οὐ with the participle is found only in negative sentences. Here the participle is equivalent to a conditional sentence, as in c. 106. 16 εἰνδὴν δὲ οὐκ ἔφασαν ἐξελεύσεσθαι μή οὐ πλήρεος ἔοντος τοῦ κύκλου, *GLT.* § 818, Jebb, *Soph. O. T.* p. 221.

οὔτε—τε; see on c. 1. 7.

10. ἐπιλεγόμενοι· ἐννοούμενοι, *considering, reflecting*; in this meaning frequent in Hdt., e.g. c. 86. 29 ταῦτα ἐπιλεγόμενῳ.

12. καταλυθέντες τῶν ἀρχέων, at the outbreak of the Ionic revolt (v. 37). καταλύειν c. gen. is rare, i. 104 τῆς ἀρχῆς κατελύθησαν; it is construed on the analogy of the more common καταπαύω, c. 64. 4 καταπαῦσαι Δημάργητον τῆς βασιλείης.

13. ἔφυγον ἐς Μῆδους, *pregnantly = had gone into exile to Persia and still were there, i.e. were in exile in Persia.* Cf. ii. 152 φεύγοντα ἐς Συρίην, *in exile in Syria*, iv. 12 φαίνονται δὲ οἱ Κιμμέριοι φεύγοντες ἐς τὴν Ἀσίην, passages which shew that Cobet's ἔφυγον is unnecessary.

16. τίς ὑμῶν = ἕκαστος ὑμῶν. So τίς is often used in exhortations and threats in Hom. and Hdt., e.g. vii. 237, viii. 109, 118, ix. 17.

εὖ ποιήσας φανήτω; the aor. part. here probably indicates not an action prior to but an action contemporary with that of the aor. inf., as v. 24 εὖ ἐποίησας ἀπικόμενος, *Plato, Phaed.* 60 εὖ ἐποίησας ἀναμνήσας ἐμέ, *you did well to remind me,*

Theaet. 185 κ, *Madvig* 19 p. 183, rem. 2. The aor. here may be taken in its *ingressive* sense (like βασιλεύσαι to become a king) = literally enter into the state of being manifestly a benefactor. At the same time it would be possible to take the participle in the usual way, let him make it manifest that he has been a benefactor.

17. τὸν βασιλέως οἶκον, cf. v. 31 ἐς οἶκον τὸν βασιλέως ἐξηγητῆς γίνεαι πραγμάτων ἀγαθῶν, vii. 194, ix. 107.

γάρ does not here give a reason, but introduces an explanation of εὖ ποιήσας φανήτω, cf. cc. 19. 1, 21. 4, 22. 8, 40. 5, etc.

18. ἀποσχίζων; see on c. 5. 8.

20. ἀχαρὶ οὐδέν, nothing unpleasant. Hdt. often uses ἀχαρὶ in this euphemistic way; the same turn ii. 141, vii. 50, 138, viii. 143.

τε-οὐδέ, a confusion of οὐδέ and τε-οὔτε: cf. τε-δέ ix. 57, τε-μηδέ Isoc. *Panath.* 257 D.

21. τὰ ἱερά. The Persians themselves had neither temples nor images; there were only sacrificial places on the heights and consecrated fire-altars. Thus, though they seem to have shewn no animosity to the religion of their subject-peoples, they did not hesitate on occasion to burn their temples by way of severe punishment.

22. βιαιότερον ἔξουσιν, be treated with greater harshness, cf. iii. 13 ἔχων οὐδὲν βλαίον.

23. οὐ ποιήσουσι, refuse to do. οὐ forms with the verb a single compound notion and hence is not changed to μή: cf. i. 212 εἰ δὲ ταῦτα οὐ ποιήσεις, ἥλιον ἐπόμενυμί τοι κ.τ.λ. In a similar way are treated οὐκ εἶναι = κωλύειν, οὐκ ἐθέλειν refuse etc., *GMT.* § 384 (47. 3 note).

24. ἐλεύσονται. *Isac.* In Attic Greek the future of ἐρχομαι is regularly supplied by εἰμι. The fut. ἐλεύσεσθαι is found once in *Lysias*. The opt., infin. and part. of εἰμι are used both in a present and in a future sense. The ipf. of ἐρχομαι is supplied by ᾗα: cf. on c. 134. 10.

25. ἐπηράζοντες, here in the unusual sense of ἐπαπειλέοντες, threatening.

κατέξαι, will befall them: cf. c. 40. 4.

26. *ἐξανδραποδίζονται*. Hdt. prefers the fut. middle for the fut. pass., cf. cc. 11. 18, 17. 6.

28. *ἐς βάκτρα*, i.e. to the most distant parts of the kingdom.

CHAPTER X.

1. *τάδε*; *ταῦτα* would be more regular, see on c. 89. 2.

8. *καὶ ἀπίκοντο*, *actually came*.

4. *ἀγνωμοσύνη διεχρέωντο*. *ἀγνωμοσύνη* literally means want of judgment, or sober reflexion, which may exhibit itself in various ways—*rashness*, vii. 9 *ἑώθασι Ἕλληνας ἀβουλότατα πολέμους ἵστασθαι ὑπὸ τε ἀγνωμοσύνης καὶ σκαιότητος*; *rash and inconsiderate persistence due to a false estimate of one's power*, as here, and iv. 93, ix. 3; *overweening self-confidence*, v. 88, etc. In *διεχρέωντο*, *διά* has the notion of *persistence*, cf. c. 58. 20, iii. 66, vii. 210 *ἀναδείη τε καὶ ἀβουλίη διαχρεώμενοι*; thus it is more than the simple *χρεῖσθαι*, a verb which Hdt. very often uses in periphrasis, e.g. i. 150 *ὁμολογίῃ ἐχρήσαντο* = *ὠμολόγησαν*, iv. 134 *βοῇ χρεωμένων = βοώντων*.

CHAPTER XI.

3. *συλλεχθέντων*· *συλλεγόντων*, which Hdt. also has.

4. *καὶ ἄλλοι—ἐν δὲ δὴ καὶ*; so v. 95, *παντοῖα καὶ ἄλλα ἐγένετο—ἐν δὲ δὴ καὶ*, vi. 50. 5, 70. 16. In this phrase *ἐν* is used adverbially like *μετὰ* in *μετὰ δέ*, *ἐπὶ* in *ἐπὶ δέ*; the usage is un-Attic.

5. *ἡγορώντο*, also Soph. Tr. 601 *ὥς σὺ ταῖς ἐξωθεν ἡγορῶ ξένας*.

6. *γάρ*; see on c. 5. 7. The main clause here is introduced by *ὥν*, as often, e.g. c. 87. 10, v. 19; similarly *νῦν* i. 124, iv. 97, μέν-δὲ i. 85, μέν νυν-δὲ iii. 83, τοιγαρὶν iv. 149.

ἐπὶ ξυροῦ—ἔχεται. A proverbial expression from Homer downwards, K. 173 *νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμής | ἢ μᾶλα λυγρὸς ὀλεθρὸς Ἀχαιοῖς, ἢ βιώωναι*. In this phrase *ἔχεται* is not found elsewhere, but that does not prove that it is impossible; various emendations have been proposed, none of them convincing. [Longinus], *περὶ ὕψους* 22, quotes the passage with *ἔχεται*.

8. *καὶ τοῖτοι*, and that too, in personal style of Greek for *καὶ ταῦτα*.

9. *ὑμεῖς*, put before the conjunction for emphasis.

10. *πόνος* is frequently found in the special sense of *training, drill*. Thus in Pindar *πόνος καὶ δαπάνη* are the means whereby is attained the highest goal, victory in the games, *e.g.* *Ol.* v. 15 *αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνη τε μάργεται, πρὸς ἔργον κινδύνῳ κεκαλυμμένον*, *Isth.* i. 41 *ἀμφοτέρων δαπάνηαι τε καὶ πόνους*. The Ionians displayed the same aversion to discipline later, under the Athenian empire, when most of them had their personal service commuted for a money-payment.

13. *διαχρήσειθε*. If the future is the right reading here, an interesting parallel for the change of construction is to be found in *Isocr.* vi. 107 *ἦν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκίμησομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτοὺς*, cf. *Hdt.* i. 71. The fut. ind. is often used in warnings and threats, cf. *GMT.* § 447.

14. *μὴ οὐ*, after negative, *GMT.* § 815 (95. 2).

15. *πείθεσθε*. Cobet and Herwerden would here and in many other passages change the present to the aorist. But according to Stein *ἐπιθόμην* is not found in *Hdt.*

17. *θεῶν τὰ ἴσα νεμόντων*, if the gods are impartial, favour neither party, so c. 109. 30.

18. *πολλόν*. In such expressions *Hdt.* uses both the dat., *e.g.* c. 138. 17, v. 77 *πολλῷ κρατεῖν*, iv. 74 *πολλῷ ὑπερφέρειν*, etc., and the acc., *e.g.* cc. 82. 18, 129. 8, iv. 103 *πολλὸν ὑπερέχειν*, v. 102 *πολλὸν ἐσσοῦσθαι*, but with verbs the acc. is much more common (22: 5 *Böttcher*).

ἐλασσώσεσθαι; see on c. 9. 26.

CHAPTER XII.

2. *ἀνάγειν ἐπὶ κέρας* (*Attic ἐπὶ κέρως*), one ship following the other, in line) (*μετωπηδόν*, with a broad front, in column. Thus. ii. 90 *ιδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρας προσπλέοντας—ἀπὸ σημείου ἐνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἐπλεον—ἐπὶ τοὺς Ἀθηναίους*. The ships of Dionysius

came out in two separate lines and then took up their position over against one another and practised the *δέκλους*. This, which was afterwards a favourite manœuvre with the Athenians (Thuc. II. 88, VII. 86), consisted in breaking through the enemy's line, and in passing injuring his ships' sides, breaking the oars, and disabling his vessels.

3. *ὅπως ὅποτε*, whenever, a very common usage in Hdt. with the optative of indefinite frequency; examples in this book, cc. 81. 6, 61. 24, 75. 6, 77. 20, 122. 9, 137. 22. In this sense rarely *ὡς*, I. 17, 106, VII. 119.

5. *ἐπιβάτας*, the fighting force on board, the marines (*ἐρέται*, the rowers).

6. *ὀπλίσεια*, drew them up fully armed. As Stein points out, this sentence would have been clearer if it had run *τοῖσι ἐρέταισι ἐχράτο—καὶ τοὺς ἐπιβάτας ὥπλιζε· ὅπως δὲ τοῖσι ἐρέταισι χρῆσαιτο* κ.τ.λ.

ἔχεσκε ἐπ' ἀγκυρίων, instead of allowing the crews to land, as was the usual custom.

7. *δι' ἡμέρης*, all day long, I. 97 δι' ἡμέρης δικάζειν, II. 173, VII. 210, Arist. *Pax*, 27 δι' ἡμέρας δλης.

10. *οἷα*; see on c. 5. 7.

11. *ἔλεγον*. Before *oratio recta* Hdt. prefers the imperfect or historic present of *λέγειν*; the aor. is rarely found, e.g. cc. 86. 7, 130. 1, and then it is preceded by a temporal clause, a participle or the like. In c. 86 only we find *ὁ δ' ἐλεξε* followed by *φάμενος* and *oratio obliqua* (Kallenberg).

12. *ἑωντοῖς* = ἀλλήλοις.

τίνα δαιμόνων παραβάντες, what deity have we offended? *quo numine laeso* (Virg.). The personal accusative is an exceptional usage; elsewhere *παραβαίνειν τι* (*νόμους*, etc.) not *τινά*. The conjecture *τίνα δαιμόνων νόμον* is a very probable one: cf. Eur. *Ion*, 231 *θεοῦ δὲ νόμον οὐ παραβαίνομεν*, Soph. *Aj*. 1130, 1343.

13. *ἀναπύπλωμεν*, in v. 4, with the addition of *κακά*: as here, ix. 87—an Homeric expression, e.g. c. 207 *ὅσσα τοι αἶσα | κήδε' ἀναπλῆσαι πρὶν πατρίδα γαῖαν ἰκέσθαι*.

οἷτινες, *inasmuch as* we.

14. *ἐκπλώσαντες ἐκ τοῦ νόου*, the same metaphor III. 155 *κῶς οὐκ ἐξέπλωσας τῶν φρενῶν σεωντὸν διαφθείρας*;

15. ἀλαζών, *braggart*. The ἀλαζών is the man who pretends to be more than he is (*simulator*) (ἐίρων the man who pretends to be less than he is (*dissimulator*), Arist. *Eth. Nic.* 1108 α περι μὲν οὖν τὸ ἀληθές ὁ μὲν μέσος ἀληθῆς τις καὶ ἡ μεσότης ἀλήθεια λεγέσθω, ἡ δὲ προσποίησις ἡ μὲν ἐπὶ τὸ μᾶλλον ἀλαζονεία καὶ ὁ ἔχων αὐτὴν ἀλαζών, ἡ δὲ ἐπὶ τὸ ὑλάττον εἰρωνεία καὶ εἰρων.

16. ἐπιτρέψαντες—ἔχομεν. This periphrasis of the aor. part. with ἔχω denotes the continuing state, co. 23. 29, 126. 18, i. 27 τοὺς δουλώσας ἔχεις, *keep enslaved*, Soph. *Ant.* 77 τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

18. καὶ δὴ=καὶ ἤδη, *already*, as vii. 196 ἐσβεβληκώς ἦν καὶ δὴ τρατῆος ἐς Μηλιάς, iv. 102, viii. 94, ix. 6, 11, 66. Cf. Aesch. *Suppl.* 478 καὶ δὴ φίλον τις ἔκταν' ἀγροίας ὕπο=ere now.

19. ἐπιδόξοι, *in expectation of*; to be distinguished from ἐνδοξος. Here it is followed by the fut.: it is also found with the pres. iv. 11; with the aor. i. 89.

20. πρὸ after comp. instead of ἤ, cf. vii. 152 πᾶν βουλόμενοι σφί εἶναι πρὸ τῆς παρούσης λύπης; so sometimes in Attic.

22. μᾶλλον repeats the comparative κρέσσον, cf. vii. 50 κρέσσον δὲ πάντα θαρσέοντα ἤμισυ τῶν δεινῶν πάσχειν μᾶλλον ἢ πᾶν χρήμα προδειμαίνοντα μηδαμὰ μηδὲν παθεῖν, 235.

24. παιδωμένα αὐτοῦ. πείθεσθαι in Hdt. is followed by the gen. four times (i. 126, v. 29, 33), on the analogy of ἀκούειν, just as conversely ἑπακούειν, ἑσακούειν are followed by the dat. on the analogy of πείθεσθαι. The same construction is found once in Thuc. vii. 78 σφῶν πείθεσθαι, and in Eur. *Iph. Aul.* 726.

25. οἷα στρατιή, *tamquam exercitus*, without part. as iii. 63 οἷα ἄνθρωπος ἀγαθός, Eur. *Androm.* 911 μῶν ἐς γυναῖκα ἔρραψας οἷα δὴ γυνή. In this meaning ἄτε is more common, as in ii. 69, iv. 146.

26. ἐσκητροφίοντο (ἡλιωμένοι, Plat. *Pol.* 556 D.

27. ἀναπειρώσθαι, technical term for naval practice, Thuc. vii. 7 τὸ ναυτικὸν ἐπλήρουν καὶ ἀναπειρώοντο.

CHAPTER XIII.

1. γινόμενα ἐκ. γινόμενα is followed by ἐκ as equivalent in meaning to a passive verb.

1—11. *μαθόντες*—*πενταπλήσιον*. There is considerable confusion in this sentence; *έδέκοντο* would naturally have gone along with *τοὺς πρότερον έπεμπε λόγους* and the sentence come to a close at *συμμαχήην*, but *οι Σαμίων στρατηγοί* is taken up by the more general *Σάμιοι* (*ών* in epanalepsis, cf. c. 76. 8), and *μαθόντες κ.τ.λ.* is expanded into *όρέοντες άμα μὲν κ.τ.λ.*, and in consequence of this, for the sake of clearness, *τοὺς λόγους* is repeated with *έδέκοντο*.

7. *έκ*, on the part of.

8. *άμα δὲ κατεφαίνετο*, a transition to the finite verb from the part. *άμα μὲν όρέοντες*, as c. 19. 2, 25. 11, 70. 17, 74. 19, 133. 18, and frequently.

9. *γε* (with part.= *quippe qui*) is here more suitable than *τε*; the clause does not add any new reason, but explains more clearly why there was no hope of final victory.

10. *έπιστάμενοι*, a construction according to the sense, as if instead of the impersonal *κατεφαίνετο* a finite verb had preceded, cf. VII. 177 *άπαντα γάρ προσκαψάμενοι, καί έπιλογισθέντες* *ότι ούτε πλῆθει έξουσι χρᾶσθαι ούτε ίππῳ, ταύτη σφί δεξιέ δέχεσθαι τὸν έπίοντα επί τήν Έλλάδα*, VIII. 87.

12. *προφάσιος έπιλαβόμενοι*; the same phrase III. 36.

13. *άρνεομένους*; this is obviously the correct reading, *ού βουλομένους* being clearly a gloss. For *άρνείσθαι* c. inf.= *refuse to do a thing* cf. Eur. I. A. 966 *ούκ ήρνούμεθ' άν | τὸ κοινὸν αἰεΐν*.

14. *έν κέρδει έποιέοντο*, considered it a gain, so II. 121 *τὸν έκκεχυμένον οἶνον συγκομίζειν έν κέρδει έποιέοντο*. Similarly *έν οὐδεπὶ λόγῳ ποιείσθαι* VII. 57, *έν όμοίῳ ποιείσθαι* VIII. 109, *έν άδείῃ ποιείσθαι* IX. 42.

15. *παρ' ότεο' παρ' οὗ*. Hdt. often uses *όστις* for the simple *ός*, e.g. c. 47. 4, I. 7, *Λυδοῦ τοῦ "Ατνος, άπ' ότεο ό δημος Λύδιος εκλήθη*, 145, II. 100, III. 115, IV. 8, 41, etc.; cf. Bechtel *Ion. Inscr.* 240. 43 (Halicarnassus) *γῆν—ήτις ήν Κακράδος*. In Thuc. it is found once VI. 3 *βωμόν, όστις νῦν έξω τῆς πόλεως έστιν*, where it is probably taken from his authority, Antiochus of Syracuse.

18. *τήν άρχήν. άποστερείν* is found with the acc. of the thing only here in Hdt., elsewhere with the gen.

19. *κατά περ οι άλλοι*; see v. 18. *κατά*=*καθ' ή*.

CHAPTER XIV.

2. ἐπὶ κέρας; see on c. 12. 2.

3. ἀγγού· ἐγγύς.

9. δειράμενοι τὰ ἱστία, *hoisting their sails*, the yard being raised (Rich, *Dictionary of Antiquities*, s. v. *velum*), cf. viii. 56 τὰ ἱστία δειρόντο ὡς ἀποθευσόμενοι, 94 τὰ ἱστία δειράμενον οἰχεσθαι φεύγοντα,)(κατ' ἱστία λευκὰ βαλόντες (in a storm) Theog. 671.

12. τοῖσι στρατηγοῖσι. ἀνηκουστῶν is followed by the dative on the analogy of ἀπειθεῖν, cf. on c. 12. 24.

14. πατρώθεν; the father's name was added as a mark of distinction, cf. viii. 90 καὶ οἱ γραμματισταὶ ἀνέγραφον πατρώθεν τὸν τριήραρχον καὶ τὴν πόλιν.

16. ἰδόμενοι; the simple aor. mid. is not found in Attic prose.

17. προσεχέας = ἐχομένους, un-Attic.

18. ὥς = οὕτως as often in Hdt. In Attic it is so used mostly in the phrases καὶ ὥς, οὐδ' ὥς, μὴδ' ὥς. Hdt. uses it mostly as here along with δὲ καὶ at the beginning of the clause.

19. τὰ αὐτὰ ταῦτα. Cobet would reject these words as superfluous, but cf. vii. 206 ὥς δὲ καὶ οἱ λαοὶ τῶν συμμάχων ἐνέωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσιν, iii. 13.

CHAPTER XV.

1. περιέφθησαν τρηχύτατα, *were very roughly handled*. περιέπειν is a favourite expression with Hdt. especially in conjunction with εἶδ or τρηχέως, e.g. c. 44. 14, ii. 64, 169.

8. προδιδόντας, *going treacherously over to the enemy*, so v. 113. More fully iii. 45 ἦν ἀρα προδιδώσει οὗτοι πρὸς τοὺς κατιόντας.

ἰδικαίουν = ἡξίουσιν is in Attic prose almost confined to Thuc.

9. μετ' ὀλίγων—μεμυνωμένοι, cf. Thuc. vi. 101 μονωθεὶς μετ' ὀλίγων τῶν ξυμβαλόντων.

10. διακπλώνοντες; see on c. 12. 2.

11. ἐς δ is used by Hdt. in the sense of ἔως, GMT. § 616 (66, note 2).

CHAPTER XVI.

2. ἀδύνατοι, *disabled*.

3. τραμάτων, of injuries inflicted on ships. The verb τιτρώσκω is found in the same sense VIII. 18 αἱ ἡμίσεαι τῶν νεῶν τετρωμέναι ἦσαν, Thuc. IV. 64 ἔτρωσαν πολλὰς.

οὗτοι 84. δὲ introduces the main clause after the relative clause, a usage very common in Hdt. *e.g.* c. 58. 23; similarly cc. 80. 2, 54. 6, 86. 2. Such an apodotic δὲ is in Hdt. always attached to a personal pron. or to the article used as a pron., Gomperz, *Herod. Stud.* II. 544.

5. αὐτοῦ ταύτῃ, *in that very spot*, a common expression in Hdt. *e.g.* I. 189, 210, 214, V. 112 etc., rarely in the reverse order ταύτῃ αὐτοῦ VII. 207. In Attic αὐτοῦ is sufficient.

9. Θεσμοφορίων, a women's festival in honour of Δημήτηρ Θεσμοφόρος, the goddess who, by the introduction of agriculture, introduced among mankind a regulated and orderly life based upon law; hence the name. In Attica the festival of the Thesmophoria was celebrated in late autumn from the 9th to the 13th of Pyanepsion, when the winter seed had been sown and the labour on the fields was finished for the year. There can be little doubt that it was celebrated about the same time in Ephesus; this would put the battle of Lade in the autumn of 497 (Busolt II. 42).

12. πάγχυ· πάνυ, *being firmly persuaded*. κατὰ strengthens the meaning of the verb, so III. 27 πάγχυ σφέας καταδόξας ταῦτα ποιεῖν, VIII. 4. So in κατεικάζειν 112, καταφρονεῖν I. 59 (καταφρονήσας τὴν τυρανίδα, *having set his thoughts on*), VIII. 10, κατελπίζειν VIII. 136.

13. κλώπας· ληστές.

14. ἔκτανον, in Attic generally ἀπέκτεινον.

CHAPTER XVII.

3. τῶν Ἴόνων τὰ πρήγματα, *the cause of the Ionians*, cf. c. 13. 9.

6. ἀνδραποδεῖναι, fut. mid. in pass. sense, see on c. 9. 26. As to the mood, it is to be noted that Hdt. almost without exception retains the fut. indic. in *orat. obliq.* The fut. opt.,

which is unknown to the early poets, is found in all the mss. of Hdt. only in two passages, vii. 226, ix. 88.

7. *ὁ δέ*; see on c. 3. 6.

ὥς εἶχε, as he was, without more ado, straightway, cf. i. 61 *ὀργῇ δέ, ὥς εἶχε, καταλλάσσετο τὴν ἐχθρὴν*, 113, ii. 121, etc. *ἰθέως* is superfluous and is probably a gloss.

10. *Καρχηδονίων δὲ καὶ Τυρσηνῶν*, the bitter enemies in the Western waters of the Greeks whom they dreaded as rivals. In the first half of the sixth century the Phoenicians began with energy and success to oppose the further colonisation of the Western Mediterranean by the Greeks. When about 544 the Phoenicians left their home and settled partly in Massilia, partly in Alalia, the Etruscans entered into league with the Carthaginians against them. In B.C. 480 we find the Carthaginians at war with the Greeks in Sicily: in 474 Hiero inflicted a severe defeat on the Etruscans.

CHAPTER XVIII.

1. *ἐπειτε· ἐπειδή*.

5. *κατάκρης*, literally from the top downwards, hence utterly, completely; already in Hom. O. 557 *κατάκρης Ἴλιον αἰπεινὴν ἐλέειν*; cf. Thuc. iv. 112 *βουλόμενος κατάκρας ἐλεῖν αὐτήν (τὴν πόλιν)*. It has been usually supposed to stand for *κατ' ἄκρας*, but Danielsson, *Grammatische und etymologische Studien* i. 4 sq. would derive it from *κατὰ κρᾶς* (*κρής*), a gen. from another form of *κάρα*, cf. *κατὰ κρήθεν*. Schmidt, *Die Pluralbildungen d. Idg. Neutra* 371, defends *κατ' ἄκρας*. In any case it is very probable that to the feeling of a Greek of the fifth century, so far as he analysed the expression at all, it would have presented itself as *κατ' ἄκρας*.

ἔκτω ἔτει. Miletus revolted B.C. 499.

7. *συμπασαίν*, agreed with, so vii. 151 *συμπασαίν τούτοις· καὶ τόνδε τὸν λόγον λέγουσι*.

CHAPTER XIX.

3. *ἐπ' αὐτοῖς*, concerning others as well as themselves, so c. 77. 10 *ἐπ' αὐτοῖς*.

4. *φέρων*; see on c. 2. 2.

5. ἔχρησε, transition from part. to finite verb, see on c. 13. 9.

6. τοῦ λόγου, part. gen. dependant on τοῦτο.

7. μνησθήσομαι, in c. 77. μνησθήσομαι = *mentionem faciam*, μεμνήσομαι = *recordabor*.

8. ἔχρησε ἀνείλε, in this sense also common in Thuc.

10. δῶρα, the neuter pl. of a single object, as Hom. I. 124 χρυσὸν Ἀλεξάνδροιο δεδεγμένον, ἀγλαὰ δῶρα, T. 268. Compare the common use of the neut. pl. of the adjective in expressions like ἀδύνατά ἐστι. In explanation of this it has been suggested that the neut. pl. is in its origin a collective feminine. The same usage is found in Latin poets, especially of parts of the body *colla, ora, terga*, etc.

11. κομήταις, explained below ὑπὸ τῶν Περσέων ἐόντων κομητέων. Stein compares Epigr. in Aeschyl. 4 βαθυχαιτήεις Μῆδος. In the Homeric times the Greeks were *καρηκομόωντες*, and in the historic times long hair was worn, e.g. at Sparta, while at Athens it was generally cut to a moderate length.

12. Διδύμοις without ἐν is poetical; Hdt. himself (I. 16) says ἐν Διδύμοισι. At Didyma near Miletus was a temple of Apollo Διδυμεὺς under the superintendence of a priestly family called the Βραγχίδαι.

13. κατελάμβανε, *befell*, so cc. 88. 10, 40. 3, 103. 5. 15 and often in Hdt.

δτε γε, *quandoquidem*, III. 73 ἡμῖν κότε κάλλιον παρέξει ἀνασώσασθαι τὴν ἀρχὴν ἢ ἀποθανεῖν δτε γε ἀρχόμεθα κ.τ.λ., v. 92.

14. ἐκτείνοντο, usually ἀπέθνησκον.

15. τέκνα· παῖδες: the more common order in Greek is παῖδες καὶ γυναῖκες.

16. ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, cf. c. 23. 28, III. 125 ἐν ἀνδραπόδων λόγῳ ποιούμενος, VII. 222, VIII. 68. Cf. Attic ἐν μέρει, ἐν τάξει, etc. γίγνομαι serves as the passive to ποιέσθαι.

ἱερὸν is a more comprehensive word than νῆος: it included all the sacred ground (τέμενος) on which the temple stood, with all that it contained. The two words are found together Thuc.

IV. 90 τάφρον κύκλῳ περὶ τὸ ἱερὸν καὶ τὸν νεὼν ἔσκαπτον.

19. ἐτέρωθι τοῦ λόγου, I. 92, v. 36.

CHAPTER XX.

4. ἐπὶ τῇ Ἐρυθρῇ καλομένῃ θαλάσῃ, here used of the Persian Gulf, as i. 180, iii. 80, vii. 80. Hdt., like other ancient writers, also uses Ἐρυθρὴ θάλασσα in a wider sense including generally the ocean to the south of Asia, e.g. i. 1, 202, ii. 8, 102, 158, etc. The modern Red Sea is called by him Ἀράβιος κόλπος, e.g. ii. 11, 102, 158, etc., sometimes loosely Ἐρυθρὴ θάλασσα ii. 158, iv. 42, just as that name is here applied to the Persian Gulf.

6. ξίφι, so Thuc. i. 46, ii. 102. In this sense other Attic writers use ἐμβάλλειν.

8. Πηδασεύσι, from the Carian town Πήδασα, i. 175 οἱ Πηδασεῖς οἰκόντες ὑπὲρ Ἀλικαρνησσοῦ μεσόγαιαν.

CHAPTER XXI.

2. οὐκ ἀπέδσαν τὴν ὁμοίην, *did not make a fair return*, so c. 62, ix. 78. ἀποδοῦναι τὴν ὁμοίην is an expression of the same kind as παῖσον διπλὴν, *strike a second blow*, Soph. *El.* 1415, δευτέραν πεπληγμένος, *smitten with a second blow*, Aesch. *Ag.* 1845, in which passages the acc. fem. of the adjective is used by itself in the same sense as if the corresponding verbal nouns ἀπόδσω, πληγὴν, had been joined with it. In i. 118 the neuter is found τὸ δμοιον ἀνταποδιδόντες ἐτιμώρεον. ἀποδοῦναι = *reddere*, *give one what is his due*,)(ἀποσπεῖν, cf. c. 86. 50.

Δάων τε καὶ Σκῆρον. These towns were Sybarite colonies on the west coast of Lucania. Another colony of Sybaris was Posidonia (Paestum). The figure of a bull is found on coins of Sybaris and Posidonia, and on the older coins of Laos is found a bull with human countenance; this indicates that the rich pastures were a main source of the wealth of Sybaris. Sybaris was destroyed B.C. 510 (cf. v. 44), and in commemoration of the victory, the people of Croton struck a medal with a tripod, the emblem of Croton, on one side, and on the reverse the bull of Sybaris.

5. ἡβηδόν, *from the youth upwards*, so i. 112 ἐνδύρτες τὰ δόλα πάντες ἡβηδόν,)(ἀρηβοί, Heraclit. *Fr.* 57 ἀξίον Ἐφεσίοισι

ἡβηδὸν ἀποθανεῖν πᾶσι καὶ τοῖσι ἀνέβουσι τὴν πόλιν καταλιπεῖν.

ἀπικεῖραντο τὰς κεφαλὰς, in token of mourning. Cf. Plato, *Phaed.* 89 B αὐριον δὲ, ἔφη, ἴσως, ὃ Φαίδων, τὰς καλὰς κόμιας ἀποκερεῖ, Hom. *Ψ.* 141.

6. προσεθήκαντο, took upon themselves = II. 1, μέγα πένθος ἐπαΐησατο; cf. VII. 229 μῆνιν προσθέσθαι τῷ, IV. 65 πόλεμόν οἱ προσεθήκαντο, Soph. *O. T.* 1400 προσθῇ μέριμναν.

7. ξενώθησαν. The friendship of Miletus and Sybaris was based upon the intimate trade relations between the two cities. The costly woollen products of Miletus found a ready sale among the luxurious Sybarites, cf. Timaeus *Fr.* 60 ἐφόρων δὲ οἱ Συβαρίται καὶ ἱμάτια Μιλησίων ἐρίων πεποιημένα, ἀφ' ὧν δὴ καὶ αἱ φιλίαι ταῖς πόλεσιν ἐγένοντο. Moreover Sybaris was the starting-point of the overland route to Etruria. The Milesians could not sail through the straits as they were in the hands of the Chalcidians, with whose enemies the Eretrians, Miletus was in alliance; besides, the jealous Etruscans would not have welcomed the presence of Greek vessels in their waters. Consequently the Etruscan merchants came to buy the Milesian wares at Sybaris, from which they transported them overland to the Tyrrhene sea, and then home in Etruscan vessels (Busolt II. 256, Lenormant *La Grande Grèce*, I. 269 sqq.).

8. οὐδὲν ὁμοίως καί; for the asyndeton see on c. 3. 10. The conduct of the Athenians is contrasted with that of the Sybarites.

9. δῆλον ἐποίησαν ὑπεραχθεσθέντες, cf. Thuc. III. 64 δῆλον ἐποίησατε οὐ μηδίσαντες. The participle is joined with δῆλον ποιεῖν as it is elsewhere with δηλοῦν, e.g. IV. 42 Διβύη μὲν γὰρ δημοῖ ἐωντὴν εἶδον περιέρπωντος.

11. τῇ ἄλλῃ here means in other ways, elsewhere in Hdt. it is a local adverb. The addition of the article is Herodotean, not Attic. Hdt. also has it without the article, c. 48. 5, II. 79.

καὶ δὴ καί, and particularly, is very common in Hdt. to introduce a particular instance, especially where ἄλλος precedes, e.g. cc. 49. 6, 86. 15.

ποιήσαντι—καὶ διδάξαντι. Dative of relation, not being governed by any word in the clause, but expressing a certain relation to the whole clause; it might almost be called a dative absolute. As here it is used to indicate time v. 97 νομίζουσι δὲ ταῦτα καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας ἐν τούτῳ δὴ τῷ καιρῷ ὃ Ἀρισταγόρης ἀπίκετο, i. 62, Thuc. iv. 56 τοῖς Ἀθηναίοις τότε τὴν παραθαλασσίαν θεοῦσιν οἱ Λακεδαιμόνιοι τὰ πολλὰ ἡσύχαζον. The origin of such a use of the dat. is seen in passages like i. 78 ταῦτα ἐπιλεγόμενῳ Κροίσῳ τὸ προάστειον πᾶν ὀφίων ἐνεπλήσθη, iii. 64 καὶ οἱ ἀναθρώσκοντι ἐπὶ τὸν ἔππον τοῦ κολεοῦ τοῦ ξίφους ὁ μύκης ἀποπίπτει, where the dative, though formally under the government of a word in the sentence, has practically the force of an absolute case. It was in this way that the genitive absolute arose in Greek.

12. Φρυνίχῳ, Phrynichus, the tragic poet, an older contemporary of Aeschylus.

διδάξαντι; διδάσκειν δράμα=bring out a play, because of the poet's task of training the chorus.

14. οἰκίῃα, cf. v. 97 ἔλεγε Ἀρισταγόρης ὡς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἀποικοί.

15. μηδένα χρᾶσθαι τούτῳ τῷ δράματι, i.e. that for the future no one should bring the play on the stage, cf. Haigh, *Attic Theatre*, p. 92 sq.

CHAPTER XXII.

2. τοιοῖ τι ἔχουσι, *those of any property*, not so strong an expression as οἱ ἔχοντες, *the rich*. For ἔχειν τι Stein compares Pseudo-Men. εὐχου δ' ἔχειν τι, κἂν ἔχῃς ἔξεις φίλους. As R. has τε, Krüger suggests τοῖς γε ἔχουσι.

4. ἰδοὺ μετὰ τὴν ναυμαχίην. As they were joined by fugitives from Miletus (see below) their design must have been carried out after the capture of that city.

5. πρὶν ἢ; with the inf. Hdt. has much more commonly πρὶν ἢ than πρὶν. It may be noted that πρὶν (πρὶν ἢ, πρότερον ἢ) in Hdt. nearly always has the aor. inf. The pres. inf. is found in viii. 3 πρὶν ἢ πέμπειν, 144 παρῆναι; owing to their meaning, ἦκειν vi. 116. 4, ὀχεσθαι vii. 228, are but nominal exceptions.

That this should be so is easily intelligible, as a *πρίν* clause usually has reference to the *completion* of an action.

σφι. For σφι as an indirect reflexive (where σφίσι might have been looked for) cf. c. 89. 6, v. 80, and often, Ekedahl, *de usu pron.*, p. 66.

7. μηδέ=καί μή, see on c. 96. 6.

8. Ζαγκλαῖοι. Thuc. vi. 4 Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπικίᾳ Χαλκιδικῆς πόλεως ληστῶν ἀφικομένων ὤκισθη, ὕστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης Εὐβοίας πλῆθος ἐλθὼν ξυγκατενείματο τὴν γῆν. Consequently it was an Ionian town.

ἀπὸ Σικελίης; the usual idiomatic substitution of ἀπὸ or ἐκ for ἐν when there is a verb of motion in the sentence.

10. Καλὴν ἀκτὴν, on the N. coast of Sicily. It lay in the territory of the Sicels, with whom Scythes (c. 23. 4) was at war. The Ionians were invited to settle there obviously with a view to obtaining their aid against the Sicels. The town was called Καλὴ Ἀκτὴ, the inhabitants Καλακτῖνοι: cf. Νέα Πόλις, but Νεαπολίται.

12. αὐτῇ. The pronouns ὅδε, οὗτος and ἐκεῖνος may stand between the article and the noun, if the noun is accompanied by an adjective.

Σικελῶν. The Σικελοὶ (Χ Σικελιώται, Sicilian Greeks) formed part of the pre-Hellenic population of Sicily. According to tradition they were driven by the Oscans and Oenotrians out of Southern Italy over the straits to Sicily, where they got the upper hand of the Σικανοί, and gradually confined them to the S.W. and S. of the island. The scanty remains of their language would seem to indicate that they belonged to the Italian stock: it has been suggested with probability that the Sicilian Greek words for hare and key (λέποριν, κάτινον) were borrowed from the Sicels, and *gela* is said to have meant *time* in Sicel and in Oscan (Busolt, *Gr. Gesch.* i. 237).

πρὸς δὲ—Σικελίης, on the side of Sicily which lies towards Etruria. For the form of expression cf. i. 84 ἔστι δὲ (τοῦτο) πρὸς τοῦ Τμώλου τετραμμένον τῆς πόλιος. Grammatically τῆς Σικελίης is a partitive gen. dependent on Καλὴ ἀκτὴ. Such genitives are often used to indicate locality (chorographic gen.) cf. on c. 47. 5.

CHAPTER XXIII.

1. *συνήναικε· συνέβη*; in this sense common in Hdt. *e.g.* c. 117. 5, vii. 4, 117; in the same sense the pass. *συνηρείχθη* i. 19, ii. 111, also Thuc. i. 23.

Σάμιοι τε γάρ—καί, when the Samians etc.: parataxis, cf. c. 41. 7. *γάρ* must be taken as introducing the explanation of *ταῖόνδε τι*. This use of *γάρ* has been denied in Hdt. and he certainly prefers to dispense with it, but Broschmann cites clear instances of this explanatory use, *e.g.* c. 43. 17, 137. 18, i. 214, *πυνθάνομαι οὕτω τοῦτο γινόμενον. πρῶτα μὲν γάρ λέγεται κ.τ.λ.* iii. 113, ix. 111; after phrases like *σημείον δέ*, ii. 9, 58, 155, iv. 118.

7. *Ἀναξάρεος*, despot of Rhegium 494—476. Anaxilas intended to use the Ionians to further his purposes on Zancle (Messene).

10. *εἰὼν χαίρειν*, to let alone, cf. iv. 112 *ἔπει δὲ ἔμαθον αὐτοὺς αἰ' Ἀμάζονες ἐπ' οὐδεμῇ δηλῆσι ἀτιγμένους ἔων χαίρειν*, ix. 41. So in Attic, *vid. Lex.*

σχέιν; note the force of the aorist.

14. *ἑωυτῶν*. The pronoun here is not otiose, so that it need not be omitted with B—while they were besieging another city *their* *οἰκη* was captured. For the irregular position of *ἑωυτοῦ* cf. v. 5 *ὑπὸ τοῦ οἰκηιοτάτου ἑωυτῆς*, ix. 37 *τὸν ταρσὸν ἑωυτοῦ*, where the mss. agree, ii. 107 (Rev αὐτοῦ), ix. 33 (P αὐτοῦ).

Ἰπποκράτης. The oligarchy of Agrigentum was overthrown (about 505 B.C.) by Cleandrus, son of Pantares, who established himself as despot. On his death (about 498) he was succeeded by his brother Hippocrates. Hippocrates carried on a series of successful wars in Sicily, reducing to subjection, among other places, the towns of Callipolis, Naxos, Zancle and Leonitini (Hdt. vii. 164). Zancle, as we see, he governed through his dependent Scythes, for, though Scythes is spoken of as allied with Hippocrates, it is plain that he was subject to him. On the death of Hippocrates about 491 the despotism was seized upon by Gelo, who afterwards became despot of Syracuse.

17. ἦκε βοηθείων. "Constanter Herodotus (et sic fere Attici) propter verbi compositionem ex βοή et θέω non futuri sed praesentis participium iungere solent cum verbis eundi et praesentiae," Herwerden, *e.g.* *cc.* 88. 10, 108. 89.

20. πεδήσας. Krüger after Naber ἐν πέδρσι δήσας. πεδάω does not occur elsewhere in Hdt. while the other is common. πεδάω is rare too in Attic prose, only aor. πεδηθεῖς Plato; as in Hdt. its place is usually taken by ἐν πέδαις δέω.

21. Ἴνυκα, the mss. have Ἴνυκον, but as Hdt. has below the gen. Ἴνυκος, and as Stephanus of Byzantium seems to have read here Ἴνυκα, Stein's correction is to be accepted. It lay in the S. of Sicily on the river Hypsas near Selinus.

24. εἰρημένους, *agreed upon, covenanted*, cf. Hes. *op.* 870 μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένους ἀρκίως ἔστω, and the use of the verbal ῥητὸς *e.g.* Thuc. i. 13 ἐπὶ ῥητοῖς γέρας βασιλῆς, *with fixed privileges*.

28. ἐν ἀνδραπόδων λόγῳ; see on c. 19. 16.

29. εἶχε δήσας, *kept in chains*, see on c. 12. 16.

κορυφαίους, *the leading citizens*, iii. 82 τῶν ἀνδρῶν τοὺς κορυφαίους ἀνεσκολόπισε.

CHAPTER XXIV.

3. πέραν ἐς τὴν Ἀσίην, *over the sea to Asia*, cf. vii. 86 τέκνα πέραν ἐς τὴν Ἀχαιὴν διέπεμψαν.

τὴν Ἀσίην. The article is here required by Hdt.'s usage. It is only when three or at least two of the continents are mentioned that the article is absent from Ἀσίη and Εὐρώπη (Kallenberg).

7. ἐς Σικελίην ἀπῆκετο. This must refer to a later visit to Sicily, perhaps a visit to his son, if, as is not improbable, this Scythes is identical with Scythes father of Cadmus of Cos, who settled in Messene (Hdt. vii. 164).

8. ὀπίσω· πάλιν.

9. μέγα ὄλβιος. μέγα is often used adverbially in Hdt. as in the poets, but this usage is strange to Attic prose.

10. ἀπονητὶ· ἀπόνως. The word seems to be un-Attic.

11. περιεβέβλετο, *were in possession of*, lit. *had compassed for themselves*. The same metaphor iii. 71 ἰδίῃ περιβαλλόμενος

ἐνωπὶ κέρδεα, *trying to gain*, vii. 190. In ix. 45 τὰ λοιπὰ αὐτῶν (τῶν ὑποζυγίων καὶ τῶν ἀνθρώπων) ἤλαυνον περιβαλλόμενοι παρὰ τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον, the literal meaning is more apparent. The origin of the metaphor is clear in Dem. iv. 9 ἀλλ' αἰὲ προσπεριβάλλεται τι καὶ κύκλῳ πανταχῇ μέλλοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται. The Samians did not remain long in possession of the town; they were driven out by Anaxilas, and Zancle, now called Messene, was colonised with a mixed population (Thuc. vi. 4).

CHAPTER XXV.

10. ὑποκυψάσας, *bowing to their yoke, submitting*, so c. 109, i. 180 Μῆδοι ὑπέκυψαν Πέρσῃσι.
τὰς δὲ—προσηγάγοντο; see on c. 13. 8.

CHAPTER XXVI.

2. ἔοντι περὶ Βυζάντιον; cf. c. 5.
5. περὶ Ἑλλάσποντον ἔχοντα, *relating to the Hellespont*, cf. iii. 128 βυβλία γραψάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα, *dealing with many things*. In Hdt. the intransitive use of ἔχω in various senses is very common, cf. on c. 2. 2.
9. ἐν Κοίλοισι καλειόμενοι; for the expression cf. viii. 14 τὰ Κοῖλα τῆς Εὐβοίας, *Ion. inscr.* 206 b ἐν Κοίλοις. They seem to have lain in the west of the island.
10. ἐφόνευσε, a verb also used by Thuc. *e.g.* i. 50, but strange to ordinary Attic prose.
13. ἐκ Πολίχνης—ὀρμώμενος, *making Polichne* (lit. *village*) *the base of his operations*, a common use of ὀρμᾶσθαι.

CHAPTER XXVII.

1. φιλεῖ—προσημαίνειν, *sc. ὁ θεός*, as with many verbs that according to our notions would be looked upon as impersonal, such as βρεῖ, νιφει, ἀστράπτει, *sc. ὁ Ζεὺς*, *Zeus rains, snows, thunders, scintillates* *sc. ὁ Ποσειδών*.
καὶ is used by Hdt. when he wishes to express an opinion or conjecture rather than make a positive statement, so cc. 51. 6, 70. 6. Similarly *κον* c. 98. 6, v. 1, 16.

εὐτ' ἂν ὅταν. εὐτε for ὅτε as Hom. and Tragedy, also π. 63, iv. 78, vii. 193, 209.

2. πόλις ἢ ἔθνος. πόλις)(*ἔθνος* as *civitas*)(*natio*. The πόλις is the organised Greek community, as contrasted with barbarians (cf. Arist. *Pol.* iii. 13. 1284^a. 38 τὸ δ' αὐτὸ καὶ περὶ τὰς πόλεις καὶ τὰ ἔθνη ποιοῦσιν οἱ κύριοι τῆς δυνάμεως, οἷον Ἀθηναῖοι μὲν περὶ Σαμίου καὶ Χίου καὶ Λεσβίου, ὁ δὲ Περσῶν βασιλεὺς Μήδους καὶ Βαβυλωνίου κ.τ.λ.), or with Greeks not organised in πόλεις (as the Aetolians, Thuc. iv. 94). As applied to Greeks *ἔθνος* is also used of the different classes inside a πόλις (Plat. *Pol.* iv. 420 b, 421 c, Arist. *de Mundo* 5. 396^b 2 πόλις συνεστηκυῖα ἐκ τῶν ἐναντίων ἔθνων), or to aggregates of πόλεις Thuc. i. 122 ὥστε εἰ μὴ καὶ ἀθρόοι καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστυ μὲν γνῶμη ἀμυνόμεθα αὐτοὺς, δίχα γε ὄντας ἡμᾶς ἀπὸνως χειρώσονται.

3. τοῦτο μὲν—τοῦτο δέ = τὸ μὲν—τὸ δέ, on the one hand—on the other hand, very common in Hdt. *c. g.* cc. 101. 16, 107. 9, 114. 1, 125. 4, also found in some Attic writers such as Antiphon and Andocides. Hdt. very rarely uses τὸ μὲν—τὸ δέ, i. 97, iii. 40, oftener τὰ μὲν—τὰ δέ.

4. χορόν. For the sending of such choruses cf. Callimachus, *In Del.* 279 πᾶσαι δὲ χοροὺς ἀνάγουσι πόλεις (*i. e.* to the temple of Apollo in Delos), Pausan. iv. 4 ἐπὶ δὲ Φῶτα τοῦ Συβότα πρῶτον Μεσσήνιοι τότε τῷ Ἀπόλλωνι ἐς Δῆλον θυσίαν καὶ ἀνδρῶν χορόν ἀποστέλλουσι, Plut. *Nicias* 3 τῶν χορῶν, οὓς αἱ πόλεις ἔπεμπον ἡσομένους τῷ θεῷ, Eur. *Ion* 463 παρὰ χορευομένῳ τρίποδι (of Delphi).

7. ὑπολαβὼν ἀπήνεκε, seized and carried off. ὑπολαμβάνω is used of seizure by disease c. 75. 5 ἀντίκα ὑπέλαβε μανίη νοῦσος, and for ἀπήνεκε may be compared iii. 60 (ἡ μοῖρη) ἀπήνεκε Καμβύσεα, carried off Cambyses. Stein supposes it to be a metaphor from the wind and storm, comparing iv. 179 ὑπολαβεῖν ἀνεμον βορῆν καὶ ἀποφέρειν πρὸς τὴν Λιβύην: below ὑπολαβοῦσα = *excipere*, with which cf. viii. 2 πρὶν γὰρ ἡ καὶ ἀναπνεῦσαι σφεας—ὑπέλαβε ναυμαχίη.

13. ἐς γόνυ—ἔβαλε, brought to its knees, humbled, Aesch. *Pers.* 862, Ἀσία δὲ χθῶν—ἐπὶ γόνυ κέκλιται. The metaphor is from wrestling.

15. καταστροφὴν ἐποιήσατο = κατεστρέψατο. This peri-

phrasis with ποιῆσθαι and the verbal noun is very common in Hdt. (as in Thuc.), e.g. c. 101. 8 βουλὴν ποιῆσθαι=βουλευέσθαι, III. 25 ὀργὴν ποιῆσθαι=ὀργίζεσθαι, VII. 99 θῶμα π., IX. 8 σπονδὴν π. Note that in such phrases it is the mid. of ποιῶ that is used, cf. Cobet, *Nov. Lect.* 257.

16. ἐπ' αὐτοῖς· ῥαδίως.

CHAPTER XXVIII.

4. ἀναπλῶνσι; note the force of the preposition.

7. αὐτὸς δέ, Stein takes αὐτὸς δέ as unusual for ὁ δέ, see on c. 3. 6. But it seems to mean something more. The Phoenicians sail forth from Miletus, and, on hearing of this Histiaeus *on his side too* sets his forces in motion, cf. IV. 124 οἱ Σκυθαὶ—ὑπέστρεφον ἐς τὴν Σκυθικὴν.—οὕτω δὴ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμέτεργα μετῆκε, αὐτὸς δὲ ὑποστρέψας ἤτε πρὸς ἐσπέρην.

10. ἐκ τοῦ Ἀταρνέος is put for emphasis before ὥς, and is repeated by ἐντεῦθεν.

12. Καῖκου πεδίου, celebrated for its fertility. Stein quotes Strabo p. 624 παραρρεῖ δ' ὁ Κάικος τὸ Πέργαμον διὰ τοῦ Καῖκου πεδίου προσαγορευομένου σφόδρα εὐδαίμονα γῆν διεξιῶν, σχεδὸν δέ τι καὶ τὴν ἀρίστην τῆς Μυσίας. Compare also the proverbial Μυσῶν λεῖα.

15. ζωγρίη λαβε=ἐξώγησε, so c. 37. 6 ζωγρίη αἰρέουσι.

CHAPTER XXIX.

4. συνίστασαν, were engaged in conflict, I. 214 χρόνων τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους.

χρόνον ἐπὶ πολλόν. This order is common in Hdt. with ἐπὶ and περί (ἐν c. 77. 3): it is rare in Attic.

6. τό τε δὴ ἔργον—γένετο, the glory of this action fell to the cavalry, cf. IX. 102 ὅπως ἐωντῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, VIII. 102.

9. ἀμαρτάδα· ἀμαρτίαν.

φιλοψυχίην—ἀναιρείται, conceives a desire to live, a phrase modelled on ἀναιρεῖσθαι πόλεμον and the like.

10. καταλαμβάνετο, was being overtaken, cf. VII. 211 οἱ δ' ἂν καταλαμβάνόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροισι, IX. 119.

11. καταρρέμενος, *overtake*, so c. 41. 11 τὴν πέμπτῃ τῶν νεῶν κατεῖλον διώκοντες.

καταλαμβάνετο—ὡς καταρρέμενος. Hdt. is fond of repeating a word in this way, either by the same word *e.g.* c. 52. 21, 61. 28, 67. 17, i. 8 ἡράσθη—ἐρασθεὶς δέ, ii. 14 ἀρσῇ—ἀρσας δέ, iv. 95 κτήσασθαι—κτησάμενον δέ, or by a synonym, *e.g.* i. 189 διέτεινε—διατάξας δέ, vi. 87 εἶλον—λαβόντες δέ.

12. Περσίδα γλῶσσαν μετιέει, *speaking in Persian*. "Solut codex R servavit rectum μετιέει, i.e. Περσίων τῇ φωνῇ," Cobet. Cf. ix. 16 τὸν Πέρσην τὸν ὀμόκλιον Ἑλλάδα γλῶσσαν ἰέντα εἰρεσθαι αὐτὸν ὁποδαπὸς ἐστὶ. Elsewhere in Hdt. ἰέναι not μεθίεναι with γλῶσσαν and φωνήν. A somewhat similar use of μεθίεναι is found in Tragedy, *e.g.* Eur. *Hipp.* 1202 βαρὺν βρόμον μεθήκε.

CHAPTER XXX.

1. ἀνήχθη; so Bredow and, independently, Cobet for ἄχθη, the latter remarking "corr. ἀνάχθη, constanter enim dicitur παρὰ βασιλέα ἀναβαίνειν et ἀνοδος et ἀνάγειν." Cf. also ἀνήνευκαν below. For ἀνήχθη ἀγόμενος cf. c. 34 ἰόντες—ῥσαν, *on their march—they went*.

2. ὁ δέ; δέ in apodosis, see on c. 16. 3, and cf. GMT. 512.

3. δοκεῖν ἐμολ. Often in Hdt., also with ὡς, GMT. § 782 (100).

ἀπῆκε; note the sudden change of subject.

5. μέγας, *influential*.

7. τὸ μὲν αὐτοῦ σῶμα. For the unusual position of αὐτοῦ cf. c. 111. 16 τὸ μὲν αὐτοῦ μέσον, ii. 133 ὁ μὲν αὐτοῦ πατήρ, iv. 2 τὸ μὲν αὐτοῦ ἐπιστάμενον. In these cases the article is followed by a participle.

8. αὐτοῦ ταύτη; see on c. 16. 5.

ἀνισταύρων. ἀνασταυροῦν in itself might mean either *impale* or *crucify*. The former is a well-known Oriental punishment, cf. Aesch. *Eum.* 189 μύζουσιν οἰκτισμὸν πολλὸν | ὑπὸ ῥέχῳ παγέτες: on the other hand in iii. 125, vii. 194 ἀνασταυροῦν plainly means *to crucify*, and if Spiegel is right in his interpretation of the Behistun inscription, crucifixion was a

common punishment for rebels. It is probable then that the meaning here is, *to suspend on the cross*.

13. *περιστάλαντας εἰ*. *εἰ* stands emphatically after the verb.

14. *μεγάλως—εὐεργέτω*. *εὐεργέτης* is here treated as an adjective, qualified by *μεγάλως* (cf. Pind. *Ol.* ii. 104 *φίλοις ἀνδρα μᾶλλον εὐεργέταν*) and followed by the dat. as Eur. *Her.* 1252 *εὐεργέτης βροτοῖσι καὶ μέγας φίλος*.

CHAPTER XXXI.

1. *μὲν=μὲν δὴ*, as in cc. 117. 4, 127. 5, 131. 1.

οὕτω ἔσχε. How does this differ from *οὕτω εἶχε*?

2. *χαμάρισας· διαχειμάσας*.

3. *δευτέρῳ ἔται*, 493 B.C.

6. *ὡς ἐκάστην αἰρόντες*, as they captured each. For this distributive use of *ὡς* with *ἕκαστος* and participle cf. c. 79. 8 *κατὰ πενήκοντα δὴ ὧν τῶν Ἀργείων ὡς ἕκαστον ἐκκαλέμενος* (calling them out one after the other) ὁ Κλεομένης ἔκτεινε, i. 114 *ὡς ἐκάστῃ ἔργον προστάσων*, assigning them their several duties. As, apart from the change of number, there is a certain awkwardness and redundancy in the sentence, Herwerden may be right in rejecting *ὅκως—νήσων*, and reading *ὡς δ' ἐκάστην αἰρόντες*.

8. *τρόπον*, the acc. as iv. 94, vii. 60 etc. The dative is much more frequent. My attention has been called to a similar *σαγάνευσις* in Tasmania, in the governorship of Sir George Arthur, when the white settlers adopted this method of exterminating the natives, with the result that one black was captured (*Leisure Hour*, 1853, p. 122).

10. *διήκουσι*, stretched out across the island. As Grote, Part ii. c. xxxv. points out, the Greek accounts of the depopulation by the Persians must have been much exaggerated, as these islands and cities appear afterwards as occupied by a Hellenic population.

13. *Ἰάδας*; see on c. 9. 6.

CHAPTER XXXII.

1. οὐκ ἐψεύσαντο τὰς ἀπειλὰς, *did not belie their threats*. Cf. Thuc. v. 83, ἐψευστο τὴν ξυμμαχίαν.

3. στρατοπεδευόμενοι. Herwerden, though he remarks on ix. 16 that the perf. is now found nowhere in Hdt., would read ἐστρατοπεδευμένοι as the meaning is they *were encamped* not *were encamping*. But unless the mss. constantly err in this word, στρατοπεδεύομαι is very often found in a perf. sense, as in this book cc. 45. 2, 95. 5. So too in Thuc. (see Classen on iv. 26). It is better then to suppose that we have to deal with a verb with a perfect meaning like νικῶ *am victorious*, οἰχομαι and the like, GMT. § 27 (10. 1).

ἐναντία. Herwerden would read ἀντία as in this local sense Hdt. regularly uses ἀντίος. Apart from this passage ἐναντίος in a local sense is found only in the adverbial phrase ἐξ ἐναντίας, viii. 7. On the other hand in a metaphorical sense he uses ἐναντίος, e.g. γνώμη ἐναντίη not ἀντίη (Herw.).

5. παιδᾶς τε κ.τ.λ. Such Oriental cruelties were abhorrent to the Greeks, cf. Aesch. *Eum.* 185 οὔτοι δόμοισι τοῖσδε χρίμπεσθαι πρέπει | ἀλλ' οὐ καρανιστῆρες ὀφθαλμωρύχοι | δίκαι σφαγαί τε, σπέρματός τ' ἀποφθορᾶ | παίδων κακοῦται χλοῦνις, κ.τ.λ.

6. ἀντὶ εἶναι; the regular expression would be ἀντὶ τοῦ εἶναι, and many editors follow Valckenaer in inserting the article. ἀντὶ however is found without the article also i. 210 δὲ ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων ἄρχειν ἀπάντων, where however the antithesis makes the absence of the article less harsh; similarly vii. 170. These instances shew that the omission of the article was possible to Hdt. and it is safer here to keep to the reading of the mss. Cf. GMT. § 803.

7. καλλιστευούσας· καλλίστας οὖσας.

9. ἐνπιμπράσαν. The present of this verb is ἐμπίμπρημι, not ἐμπίπρημι, cf. Cobet, *Nov. Lect.* 141 "Attici ἐμπιμπράναι, dicebant et ἐμπίμπρασθαι, quae formae ubique in vitis libris restituendae sunt, metro saepe iubente, semper permittente,

nam a Graeculis demum fictae sunt formae ἐμπύρημι et ἐμπύλαμαι."

αὐτοῖσι τοῖσι ἱεροῖσι. Many edd. would here expel the article as in III. 126 αὐτῷ ἱππῷ, VIII. 17 αὐτοῖσι ἀνδράσι. But in III. 45 the mss. (except d) agree in αὐτοῖσι τοῖσι νεωσκόκοις, also II. 47; in III. 100 Rsv, VII. 39 PRsv omit the article. As in Attic Greek the article is also found, e.g. Ar. Eq. 849 αὐτοῖσι τοῖς πόρταξι, it is hypercritical to deny it to Hdt.

11. ὑπὸ Λυδῶν, by Croesus.

δις ἐπεξῆς, first after Croesus' fall, then on the present occasion.

CHAPTER XXXIII.

2. ἐσπλέοντι; the common use of the dat. to indicate the situation in which something shews itself, Madvig, § 38 c, cf. Thuc. I. 24 Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι ἐς τὸν Ἰόνιον κόλπον, is on the right-hand as one sails in, lit. to one sailing in.

4. αὐτοῖσι (the Phoenician fleet.

5. κατ' ἡπειρον, by land) (the attack by sea.

6. αἶθε; some word like πόλις or χώραι (cf. the following ταύτας τὰς χώρας) is present in the writer's mind.

8. τὰ τεῖχεα τὰ ἐπὶ Θρηλικῆς, Abicht and Stein quote Skylax Periπl. § 68 μετὰ δὲ τὸν Χερσόνησον ἐστὶ Θράκεια τεῖχη τάδε· πρῶτον Λευκὴ ἀκτὴ, Τειρίστασις, Ἡράκλεια, Γάρος, Γανίαι, Νέον τεῖχος, Πέρινθος πόλις καὶ λιμὴν, Δαμνὸν τεῖχος, Σηλυμβρία πόλις καὶ λιμὴν. Cf. Dem. Phil. III. 15, De Cor. 27, Aesch. In Ctes. 82.

9. μὲν νυν; see on c. I. 1.

10. πέρηθε for πέρην, because of the idea of motion in the sentence, viz. that of leaving their city.

Καλχηδόνιοι. This is the best established spelling, though beside it, on inscriptions of the fifth century are found Χαλκηδόνιος and Χαλχηδόνιος, with the common variation between aspirate and tenuis, cf. Meisterhans³ 79, Herwerden, *Lapidum Testimonia* 11, Meyer, *Gr. Gram.*² § 216.

12. ἔσω ἐς; the same un-Attic pleonasm, II. 149, 175, IV. 34, 201, VIII. 4, 18.

14. οἰκησαν. As οἰκεῖν with the acc. means to dwell in, so οἰκῆσαι means to come to dwell in, to settle in, cf. Eur. Fr. 362. 11 ὅστις δ' ἀπ' ἄλλης πόλεως οἰκῆσθι πόλιν, hence there is no need to read οἰκισαν as has been proposed.

18. νέμαντες, giving over to, i. 86 ζῶντα πυρὶ διδοίη, III. 16 τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέρωσί ἐστι, Πέρσης μὲν δι' ὅπερ εἴρηται, θεῶν οὐ δίκαιον εἶναι νέμειν νεκρὸν ἄνθρωπον.

20. κατέσυραν, un-Attic = διήρπασαν.

21. Κύζικον. Cyzicus, a colony of the Milesians, lay on the shores of the Propontis on the narrow neck of Arctonesus, and possessed two excellent harbours. It was a place of importance in the early trade of Asia Minor, as is shewn by its coinage. Its greatest prosperity, however, was reached in the period after Alexander the Great.

οὐδὲ—ἀρχήν, not at all, literally, not even from the beginning. The origin of the phrase shows how ἀρχήν in this sense is confined to negative sentences. In this sense it is found in Hdt. only once with the article, IV. 25 in ABC, where Rav have ἀρχήν.

αὐτοῖς, sua sponte. So Lat. ipse Virg. Ecl. IV. 21 ipsae lacte domum referent distantia capellae ubera.

22. ἔτι πρότερον, even before. ἔτι = already as in V. 62 ἀνέκαθεν ἔτι, VIII. 62 ἐκ παλαιοῦ ἔτι.

23. ἐγγόνισαν ὑπὸ βασιλίδι, had become subject to the King, the passive to ὑφ' ἐαυτῶ (or ἐαυτὸν) ποιεῖσθαι.

25. ἐν Δασκυλείῳ. Dascyleum on the Phrygian shore of the Propontis was the capital (III. 120 νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ) of the Φρύγιος νομός (III. 127), the third of the twenty tribute-districts into which Darius divided the empire (III. 90). ὑπάρχω; see on c. 1. 5.

CHAPTER XXXIV.

9. ἀνέλε, the common word for the answer of an oracle. Hdt. also uses ἐχρησε.

11. ἐπὶ ξείνια καλίσση. This is the correct form of the phrase, not ἐπὶ ξενίᾳ or ξενίαν. "Qui civem ad coenam vocat

dicitur ἐπὶ δεῖπνον καλεῖν, qui *hospitem* καλεῖν ἐπὶ ξένια, eaque res τὸ δεῖπνον appellatur et τὰ ξένια," Cobet *V. L.* 81.

12. λόντες—ῥῖσαν; see on c. 30. 1.

ἱερὴν ὁδόν. This is usually supposed to be the sacred way running through Daulis, Lebadea, Coronea, Haliartus, Thebes, then south through Cithaeron to the Thriasian plain where it was joined by the sacred way from Athens to Eleusis—the way (Πυθιάς ὁδός) by which went the annual πομπή from Athens to Delphi. Curtius (quoted by Bähr), however, supposes that they went by Tanagra into the Attic Tetrapolis, and thence diverged to Athens. The difficulty of the former explanation lies in ἐκτράπονται. If the envoys went by the sacred road all the way to Athens, how could they be said to *turn aside to Athens*? ἐκτραπέσθαι implies that they left that road. Herwerden cuts the knot by reading τράπονται, but, in view of the obscurity of the passage, and the possibility of other interpretations, it is hardly safe to alter the text. Taking the text as it stands, it can only mean that the envoys set out by the sacred way leading eastward from Delphi, and at some point diverged from it, but where, or by what route they reached Athens, there is no evidence to show. It is possible, for instance, that they might have gone from Thebes to Athens by way of Phyle, the shortest route between Thebes and Athens. Delphi was the centre of Greek road-building. Roads were necessary to enable the pilgrims on foot and in chariots to reach in safety the temple of the god. "So arose the 'sacred ways' by which the gods themselves were said to have travelled, even as Apollo once came through a pathless land to Delphi. He was followed by his servants, particularly the Athenians, 'the road-building sons of Hephaestus' (Aesch. *Eum.* 13). The art of making roads and bridges, which rendered harmless the wild mountain streams, thus proceeded from the national sanctuaries, particularly from that of Apollo." In these roads were cut grooves for the chariot wheels to run in; hence to permit of free intercourse with the different sanctuaries, the width between the grooves had to be the same, and so far as Delphic influence reached, both in Central Greece and in the Peloponnese, the same width of track is found.

13. καὶ σφας. Hdt. is fond of attaching enclitic pronouns, without regard to the logical order of the words, to particles like καί, γάρ, etc. at the beginning of the clause (Stein), e.g. cc. 41. 11, 68. 3, 69. 22, 111. 9.

CHAPTER XXXV.

2. ἀτὰρ corresponds to μέν, as c. 44. 2, v. 66, 92.

3. τεθριπποτρόφου, a sign of wealth and position. Cf. c. 125. 80, Arist. Pol. vi. (iv.) 3 τοῦτο γάρ (τὸ ἵπποτροφεῖν) οὐ ῥάδιον μὴ πλουτοῦντα ποιεῖν.

4. τὰ ἀνέκαθεν, *by origin*; adverbial accusative, like τὰ νεώτερα. Referring to descent, this phrase is common in Hdt.; in Attic ἄνωθεν is found in this sense.

5. Φιλαίου. There was a story that Philaeus and Eurysaces, sons of Ajax, handed over Salamis to the Athenians, and received Athenian citizenship. Philaeus is then said to have settled in Brauron, on the east coast of Attica, to which we may infer that Miltiades belonged (Plut. Sol. 10).

10. αἰχμῆς; cf. Thuc. i. 6 πᾶσα ἡ Ἑλλάς ἐσιδηροφόρει—ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο. Thus their carrying of arms shewed that they were foreigners.

προσεβόσαστο, *called to him*, only in Hdt.

12. ἐξίφαινον—ἐκφάναντες δέ; see on c. 29. 10.

13. ἰδέοντο αὐτοῦ—μιν πείθεσθαι; the acc. c. inf. after δεῖσθαι, also i. 141 Κύρου δεηθέντος δι' ἀγγελῶν ἀπίστασθαι σφας, where there is no gen. after it as here. The regular construction is gen. pers. c. inf.

15. εὐχόμενον, as was natural in an aristocrat.

17. ἱστᾶλη, common in Ionic and Tragedy.

18. εἰ ποιοίη. Hdt. generally retains the deliberative subjunctive even after an historic tense, and some critics would introduce the subj. here, denying the use of the opt. in Hdt. But the opt. is also found in the following passages, i. 46, 53 (where it alternates with the subj.), v. 67, viii. 67. These passages shew that the usage, though not common, was not alien to Hdt. In Thuc. too the subj. prevails, though the opt. is also found.

19. προσεδέοντο here does not differ very much in meaning from the simple ἐδέοντο: πρὸς conveys the notion of a request addressed to a person, so cc. 41. 21, 100. 18, III. 75. A similar force of the prep. is seen in προσαυτεῖν, III. 14 ἔχοντα οὐδέν, εἰ μὴ ὅσα πτωχός, καὶ προσαυτέοντα τὴν στρατηγὴν.

CHAPTER XXXVI.

2. Ὀλύμπια ἀναραιηκέως, having won an Olympic victory, cf. c. 70, v. 102 στεφανηφόρους ἀγῶνας ἀναραιηκέα. ἀναιρεῖν or ἀναιρεῖσθαι is properly used of the prizes of the contest. II. Ψ. 736 ἀέθλια δ' ἴσ' ἀνελόντες, Od. v. 117 ἀέθλια κἀλ' ἀνελέσθαι; hence it is transferred to the contest itself. Elsewhere Hdt. has Ὀλυμπιάδα, which Kallenberg would restore here also.

7. κατεστήσαν. The mss. vary between the act. and the mid. The difference between the two voices is clear from v. 92 αὐτοὶ πρῶτοι τύραννον καταστησάμενοι παρὰ σφίσι αὐτοῖσι οὕτω καὶ τοῖσι ἄλλοισι διέστησε κατιστάναί, i.e. the act. = set up for another or over others (cf. also v. 25, 94, VII. 105, Arist. Av. 1672); the mid. over oneself (cf. Thuc. v. 16). The question then is whether οἱ ἐπαγαγόμενοι is here to be taken of the Dolonci generally who elected him despot over themselves, or of the deputation who on their return set him up as despot of the country. As the latter is the more natural interpretation, I have adopted the active. With regard to the despotism of Miltiades and his successors in the Chersonese, it has been suggested with great probability that it was established and supported by Pisistratus and his sons in accordance with their policy of founding an Athenian empire.

8. ἐκ Καρδίας—ἐς Πாகτίην, i.e. from sea to sea.

10. δηλεῖσθαι· κακοῦν.

11. οὗτοι, *this*, by attraction to the predicate.

ἔξ τε καὶ τριήκοντα. According to Xen. *Hell.* III. 2. 10 Dercyllidas when he wished to fortify the isthmus anew found it 87 stadia. "Hdt. often connects numbers by τε καί, which in Attic writers is at least rare." Krüger, Di. 69. 70, 8.

18. ἔσω, i.e. running into the sea, cf. Thuc. IV. 109 ἔστι δὲ (ἡ Ἀκτὴ) ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προέχουσα, it projects into the sea.

CHAPTER XXXVII.

4. ἐπολέμησε; note the force of the aorist.

5. λοχίσαντες; in Attic generally ἐνεδραύνειν.

6. αἰφύουσι ἰαγρίη; see on c. 28. 15.

7. ἐν γνώμῃ γεγονώς, a phrase found only here. It seems to imply not only acquaintance but also that he stood high in his favour (Stein).

8. προηγόρευι. λέγω, say, is in the pres. and ipf. of compounds generally replaced by -αγορεύω (fut. -ερῶ, aor. εἶπον, etc.), cf. Cobet V. L. 35. "Λέγειν dicendi et loquendi significationem in tribus tantum compositis retinet, ἀντιλέγειν, ἐπιλέγειν et προλέγειν. Reliqua verbi familia, ut ita dicam, et cognatio in compositis omnibus superest; ἐρῶ, εἶπον, εἴρηκα, εἴρημαι, εἰρήσομαι, ἐρρήθην, ρηθήσομαι, ῥῆσις, ῥητός, ῥητέον, non tantum in ἀνερῶ cet., ἐπερῶ cet., προερῶ cet. extant, sed eadem omnia sunt in ἀνερῶ, ἀνείπον, ἀνείρηκα, ἀνερρήθην, ἀνάρρησις cet. Similiter in ἀπερῶ, διερῶ, ἐξερῶ, κατερῶ, προστερῶ, συνερῶ et ὑπερῶ, quibus quum forma in -λέγω nulla responderet, in eius locum subiit ubique -αγορεύω et -ηγόρευον. Sic δὲ κήρυξ ἀνερεῖ aut ἀνείπεν ὁ κήρυξ ubi ad praesens tempus est redigendum, quia ἀναλέγει eo sensu dici non potest, ἀναγορεύει ὁ κήρυξ dicitur. Eodem modo formae ἀπαγορεύειν, διαγορεύειν, ἐξαγορεύειν, καταγορεύειν, προσαγορεύειν, ἀντιπροσαγορεύειν, συναγορεύειν, et ὑπαγορεύειν, quibus accedit προαγορεύειν pro προλέγειν, respondent formis quas diximus, unde sequitur praesentis tantum et imperfecti formam in usu esse, in caeteris subire -ερῶ, -εἶπον cet." However, in a few instances -αγορεύω (in Hdt. only ἀγορεύω, προαγορεύω) is found outside the pres. and ipf.

9. πίνος τρόπον, explained afterwards. Edd. suggest that Croesus may have been referring to the old name of the town Πιτυούσσα. For τρόπον cf. i. 193 συκεῶν τρόπον, 194, 200. In this sense Hdt. never uses the dative (Böttcher). Lampsacus is said to be a Phoenician name, Lapsak, the town "on the ford."

10. πλανωμένων, when they were at a loss.

11. τό. In indirect questions Hdt. often uses the simple relative instead of ὅστις or τίς, e.g. c. 124. 8, 129. 3, i. 73

μαθοῦσι τὸ θέλει σημαίνει τὸ τέρας, II. 2 ἐπειδὴ δὲ Ψαμμίτιχος βασιλεύσας ἠθέλησε εἰδέναι οἵτινες γενόατο πρῶτοι, followed by Ψαμμίτιχος δὲ ὡς οὐκ εἰδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἱ γενόατο πρῶτοι ἀνθρώπων, μηχανᾶται τάδε, VII. 37, IX. 71.

θέλει—εἶπαι; cf. II. 13 τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν, I. 78, VII. 37 εἶρετο τοὺς Μάγους τὸ θέλοι προφαίνειν τὸ φᾶσμα. Abicht's correction is confirmed by II. 13. In support of εἶναι might be quoted IV. 164 μαθὼν τὸ μαντήιον ἐὼν τοῦτο, V. 1, 79, but μαντήιον and ἔπος are different.

13. μόγης; so Hdt. constantly for μόλις.

τῶν τις πρεσβυτέρων; see on c. 5. 10.

τὸ ἐόν, the truth, cf. c. 50. 15, V. 50, VII. 209, and note on 3. 5.

15. μετὰ. To express a general truth Hdt. prefers to retain the mood of *oratio recta*, e.g. II. 123 πρῶτοι δὲ τόνδε τὸν λόγον Αἰγύπτιοι εἰσι οἱ εἰπόντες ὡς ἀνθρώπου ψυχὴ ἀθάνατός ἐστι, II. 13, V. 24, 31.

πανάλοφος, strange to Attic prose, as is ἐξαπόλλυμι; both are found in Tragedy.

CHAPTER XXXVIII.

1. διὰ Κροίσον, by the intervention of Croesus. Where a thing is said to happen by the fault, service or intervention of a person or thing διὰ is followed by the acc.; where it takes place through the medium of a person or thing διὰ takes the gen.

4. ὁμομητρίου, but not of the same father; the father of Miltiades was Cypselus c. 36, that of Cimon Stesagoras c. 103.

5. ὡς νόμος sc. θύειν. The person under whose leadership a town was founded received afterwards divine honours as a hero, cf. Thuc. V. 11, where we read that the Amphipolitans, after giving Brasidas a public funeral, ὡς ἥρωι τε ἐντέμνουσι καὶ τιμὰς δεδῶκασιν, ἀγῶνάς τε καὶ ἐτησίους θυσίας καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν. The proper term for the worship of a hero is ἐναγίζειν)(θύειν of a god, cf. II. 44 τῷ μὲν ὡς ἀθανάτῳ—θύουσι, τῷ δὲ ἐτέρῳ ὡς ἥρωι ἐναγίζουσι; θύειν of a hero also V. 114, VII. 117, 167.

7. ἐπιστάσι; cf. I. 167 ἀγῶνα—ἐπιστάσι. In Attic καθιστάσαι is so used.

ἐγγίνεται=ἐξεστι, cf. I. 132 οὐ—ἐγγίνεται ἀρᾶσθαι. Cobet would read ἐκίνεται with B², but in I. 132 there is no variant, and ἐγγίνεται is also found in Arist. Eq. 851 σοὶ τοῦτο μὴ γγένηται.

9. καί, as well as Miltiades.

κατέλαβε, it befell, in this sense common in Hdt., e.g. oc. 40. 3, 103. 5. This construction is peculiar to Hdt.

12. τῷ λόγῳ—τῷ ἔργῳ; the same contrast VII. 155, and in Thuc. it becomes a mannerism.

ὑποθερμότερου. The notion of *somewhat* is expressed twice over, once by ὑπὸ and once by the comparative suffix, cf. c. 75. 6 ὑπομαργότερος, IV. 19 ὑπαφρονέστερος, none of which adjectives are found in the positive in Hdt., and the two latter nowhere. In II. 12 τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέρην τε γῆν καὶ ὑποψαμμοτέρην, τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέραν τε καὶ ὑπόπετρον, ὑπο- has a different meaning, *beneath, with sandy bottom, with rocky bottom*.

CHAPTER XXXIX.

2. τοῖφδε, strictly τοιοῦτφ, but Hdt. not unfrequently uses δδε, τοσόςδε, τοῖόςδε, ὥδε in backward reference, e.g. c. 10. 2, v. 2, 87, and conversely οὗτος etc. in a forward reference, e.g. v. 33, 40.

4. τὰ πρήγματα, the government, cf. Arist. Eq. 130 ὅς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα.

6. ἐπόλεον, had treated, the ipf. indicates the action as lasting, cf. VI. 65. 25, v. 25, 43, 49, 124 (Stein).

7. δῆθεν; see on c. 1. 8.

8. ἐν ἄλλφ λόγῳ; see c. 103.

10. εἶχε κατ' οἴκους, intrans.; with ἐωυτόν I. 82, III. 79: so in v. 92, 93 εἶχον ἐν ἡσυχίῃ varies with εἶχον ἐν ἡσυχίῃ σφέας αὐτούς.

11. ἐπιτιμῶν. ἐπιτιμᾶν, in the sense of showing honour to the dead, is found only here, though the simple τιμᾶν is so used e.g. IX. 24 οἱ μὲν νυν βάρβαροι τρόπῳ τῷ σφετέρῳ ἀποθανόντα ἐτίμων Μασίστιον. But it is not impossible that Hdt. may have

used the word so. It may be noted that he does not use it in the sense of *to censure*. If any correction were necessary the simplest would be *ἐτι τιμῶν*.

13. οἱ *δυναστεύοντες* defines more clearly what is meant by οἱ *Χερσονησίται*.

14. κοινῇ *στόλῳ*; cf. i. 170 κοινῇ *στόλῳ ἀρθέντας*, v. 93 *εἶτε ἰδίῳ στόλῳ εἶτε δημοσίῳ χρησόμενοι*.

17. βόσκειν, here of men as i. 44 οἰκίοισι *ὑποδεξάμενος τὸν ξείνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκειν*, Thuc. viii. 48 *ναυτικὸν πολὺ ἐτι ἐνιαυτὸν ἤδη βόσκοντας τὰ μὲν ἀπορεῖν, τὰ δ' ἐτι ἀμνηχανήσιν*. In the present passage βόσκειν (properly used of animals) expresses the Greek dislike to the *δορυφόροι* of a *τύραννος*; in the passage of Thuc. the word conveys somewhat of contempt, and in Hdt. i. 44 it seems to indicate loathing. For this use of βόσκειν cf. further Arist. *Vesp.* 313 *τί με δῆτ', ὦ μελέα μάτερ, ἔτικτες; ἔν' ἐμοὶ πράγματα βόσκειν παρέχρη*.

Ὀλόρου. This was also the name of the father of Thucydides, the historian, who was doubtless descended from this Thracian Olorus, but the relation in which he stood to him is unknown. This has been given as the explanation of how Thucydides came to have mines in Thrace.

CHAPTER XL.

1. οὗτος δὲ; δὲ resumes the narrative from c. 34 after the long digression.

νεοστὶ *ἀηλύθει*. The course of events seems to have been somewhat as follows. About B.C. 515 Miltiades came to the Chersonese. At the outset he either met with or feared opposition from the oligarchs in the cities there, whom, consequently, he seized and imprisoned (c. 39. 15; *τῶν κατεχόντων* c. 40. 4 refers to these difficulties). Three years after his arrival (B.C. 412) he fell into still greater troubles (*χαλεπώτερα πρήγματα* l. 4)—the Scythians, provoked by the invasion of Darius (B.C. 513) overran the Chersonese, and Miltiades retired before them. On the withdrawal of the Scythians he was again restored by the Dolonci. This (*ταῦτα* c. 41. 1 refers to the withdrawal of the Scythians and the restoration of Miltiades) took place three years before he fled from before the

Phoenicians, *i.e.* in 496 B.C. The reason given by Herodotus for the retirement of Miltiades from the Chersonese is the Scythian invasion. As Grote (III. 200 note) points out, it would have been difficult for Miltiades, after he had shewn himself the enemy of the King by advising the Greeks to break down the bridge over the Danube (Hdt. IV. 137), to remain in the Chersonese when the Persians were complete masters in these regions and their commander Otanes was engaged in reducing the Greek cities (Hdt. V. 26 sqq.). Probably then Herodotus was mistaken in assigning the invasion of the Scythians as the real reason for the retirement of Miltiades, though there is no reason to deny the invasion itself. The date of his return to the Chersonese agrees well with this hypothesis. In B.C. 496 the Persians were fully occupied in quelling the Ionic revolt, so that Miltiades had nothing to fear from them. Where Miltiades spent the intervening years we are not told. Stein takes a different view of the passage. He refers τῶν κατεχόντων πραγμάτων to the expulsion of Miltiades by the Scythians, and χαλεπώτερα to his withdrawal before the Phoenicians. Then he inserts πρὶν in l. 5 before τούτων, supposing that the Scythian invasion took place (B.C. 496) "three years before these things" *i.e.* before the arrival of the Phoenicians (B.C. 493). In c. 41, accordingly, he would understand ταῦτα of the Scythian invasion. Grammatically there is nothing to urge against this interpretation except that it requires the insertion of πρὶν; historically it is open to grave objections. It is impossible to see how Miltiades could have maintained himself in the Chersonese, in the face of the hostility of the Persians. Again, the Scythian invasion is intelligible in 512, but not in 496, when, so far as we know, the Scythians had received no fresh provocation from the Persians.

3. τῶν κατεχόντων; κατέχειν is a sort of perfect to καταλαμβάνειν, cf. I. 65 τοῖς μὲν Ἀθηναίοις τοιαῦτα τὸν χρόνον τοῦτον ἐπυνθάνετο ὁ Κροῖσος κατέχοντα. The κατέχοντα πράγματα refer to the difficulties that Miltiades met with on his arrival in the Chersonese (see above).

5. τρίτῃ ἔτει τούτων; in the third year after this, cf. c. 46. 1, I. 91 δεύτερα τούτων, after this, 185 ἡ δεύτερον γενομένη

ταύτης βασιλεια, *the queen who succeeded her*, vii. 80 δευτέρῳ ἔτει τούτων, *in the second year after this*.

6. νομάδες. These were the so-called βασιλῆιοι Σκύθαι (iv. 20), who were νομάδες cultivating no land (iv. 127). Others of the Scythians too were νομάδες (iv. 19) (ἀροτῆρες (iv. 17), γεωργοί (iv. 19).

CHAPTER XLI.

2. τῶν τότε μιν κατεχόντων here refers to the expulsion of Miltiades by the Phoenicians.

6. ὥσπερ ὠρμήθη, temporal as in Thuc. viii. 23 Ἀστούχος—τέσσαρας ναυσίν, ὥσπερ ὤρμητο, πλέων.

7. παραμείβετο· παρέπλει. In the sense of *to pass by* this verb is very common in Hdt., but un-Attic.

παραμείβετό τε—καὶ περιπίπτουσι; parataxis, *he was passing by—when they fell in with him*. τε here does double duty, in connecting παραμείβετο with what precedes, and as introductory to the following καὶ (τε-καὶ). For this usage Stein refers to c. 184. 16, i. 90, 131, ii. 4, iv. 181, 187, etc.

11. τὴν οἱ πέμπτην; οἱ is a possessive dative, cf. c. 68. 2, v. 83, 67, 92, in which manner the dat. of the pers. pron. is very often used by Hdt. as in Homer (Monro § 143). The same usage is found in other Indo-Germanic languages.

12. κατέβλον; see on c. 29. 11.

18. χάριτα· χάριν. The mss. of Hdt. have χάριτα here and ix. 107 χάριτα τιθέμενος, generally χάριν, as always in the phrase χάριν εἶδέναι (εἶχειν) and as prep.

19. καταθήσεσθαι, to lay by a deposit, as it were, that might be afterwards drawn upon, cf. vii. 178 χάριν ἀθάνατον κατέθεντο, Thuc. i. 33 μετ' αἰμυρήσπου μαρτυρίου τὴν χάριν καταθήσεσθε.

γνώμην ἀπεδέξατο; see iv. 137. The Scythians had urged the Ionians to break down the bridge over the Danube and thus prevent the retreat of Darius from Scythia.

27. ἐς Πάρος κεκοσμέσθαι; cf. iii. 91 ἐς γὰρ τὸν Αἰγύπτιον νομόν Κυρήνη τε καὶ Βάρκη ἐκεκοσμέατο, *were added to*.

CHAPTER XLII.

2. οὐδὲν ἐπὶ πλέον—τούτων, *nothing further than this*, so

v. 51, 120. In ix. 107, 121 the mss. have *ἐτι πλέον* (as some of them have here), which some change into *ἐπὶ πλέον*.

3. *νεῖκος*, an un-Attic word. For *ἐς νεῖκος φέρον* cf. ii. 133 *ἐς αἰσχύνην φέροντα*, *leading to disgrace, disgraceful*, iv. 90 *τὰ ἐς ἀκυσιν φέροντα*, i. 10 *ἐς αἰσχύνην φέρει*. This use of *φέρειν* is derived from its intransitive use in phrases like *ἡ ὁδὸς φέρει ἐπὶ* or *ἐς*, *the road leads to*.

7. *σφίσι αὐτοῖσι* = *ἀλλήλοις*.

8. *δοσίδικοι*; that they should submit *δίκας δοῖναι καὶ δέξασθαι*, or, as Thuc. iv. 118 expresses it, *τὰ ἀμφιλόγα δίκῃ διαλύοντες ἀνευ πολέμου*.

φέρειν καὶ ἄγειν, *ferre et agere*, *φέρειν* referring to objects that had to be carried off, *ἀγειν* to slaves, cattle and the like that were driven off.

10. *παρασάγγας*, Mod. Pers. *farsang* (cf. Mod. Pers. *sang stone*).

11. *τὰ τριήκοντα στάδια*, i.e. any thirty stadia, generalising force of the article, cf. ii. 149 al δ' ἑκατὸν ὀργυαὶ δίκαιαι εἰσι στάδιον ἐξάπλεθρον, iv. 62 ἀπὸ τῶν ἑκατὸν ἀνδρῶν ἀνδρα ἓνα θύουσι.

κατὰ δὴ τούτους; *δὴ* in epanalepsis as i. 102 *ἐπὶ τούτους δὴ στρατευσάμενος*.

12. *φόρους*. For the division of the Persian empire by Darius into twenty *νομοὶ* for purposes of taxation see iii. 89. The total sum fixed by Darius for the *νομὸς Ἰωνικὸς* was 400 talents of silver. Artaphrenes let this remain, but, by measurement of the land, apportioned it more equitably among the inhabitants.

13. *κατὰ χώραν διατελέουσι ἔχοντες*, lit. *continue to remain on the spot*, i.e. *as they were originally, unchanged*. Cf. iv. 201 *μένειν τὸ ὅρκιον κατὰ χώραν*, *that the oath should remain inviolate*, i. 17, iv. 97. *κατὰ χώραν* is much more common in its original purely local meaning, e.g. vii. 95 *Ἀθηναίοισι προσετέτακτο, κατὰ χώραν μένουσι* (*remaining where they were*), *φύλακας εἶναι τῶν γεφυρέων*. The transferred application of the phrase is found in Attic, e.g. Thuc. iv. 76 *οὐ μένειν κατὰ χώραν τὰ πράγματα*, *would not remain as they were, who elsewhere uses it only in a local signification*.

16. *εἰρηναῖα*, *measures for peace*.

CHAPTER XLIII.

1. παραλελυμένων, so Herwerden for καταλελυμένων. παραλύειν is the regular word of deposing from a command, cf. c. 94. 10 Μαρδόνιον παραλύει τῆς στρατηγίης, vii. 88, Thuc. vii. 16 τὸν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς, viii. 54 τὸν Ἀλκιβιάδην παρέλυσεν ὁ δῆμος τῆς ἀρχῆς. καταλύειν is used of putting down a government, a despot, etc., and in that sense it may be followed by gen. (cf. c. 9. 12), but no other instance is quoted of its use in the sense required here.

8. Γωβρύω, one of the seven conspirators against the false Smerdis, iii. 70.

8. ἐπειτὰ ἐπειδή.

13. ἐνθαῦτα—ἔρως; briefly for ἐνθαῦτα ἐγένετο μέγιστον θῶμα ἔπερ ἐρώ.

14. ἀποδεκομένοισι, believing, common in Attic. In this sense however Hdt. commonly uses ἐνδέκομαι, e.g. iii. 115 οὐ γὰρ ἔγωγε ἐνδέκομαι Ἡριδανὸν τινα καλεῖσθαι ποταμὸν (Schweighauser gives 12 instances), and Naber would restore it here. Herwerden would read δεκομένοισι as in ii. 143 οὐ δεκομενοι παρ' αὐτοῦ, ἀπὸ θεοῦ γενέσθαι ἀνθρωπον, and thinks that ἀπὸ came from the following ἀποδέξασθαι. Herodotus seems to have been nettled by criticisms of the democratical sentiments that he put in the mouth of Otanes (iii. 80).

21. συνελέχθη· συνελέγη, c. 11. 3.

χρήμα πολλόν, so iii. 109 πολλόν τι χρήμα τῶν τέκνων, 180 πολλόν τι χρήμα χρυσοῦ, iv. 81 χρήμα πολλὸν ἀρδίων. As πολλὸν χρήμα denotes quantity so μέγα χρήμα expresses size, i. 86 σὺς χρήμα μέγα. Such periphrases are common also in Aristophanes and probably belonged to colloquial language.

25. τε Ἐρέτριαν καὶ Ἀθήνας, against whom the King was particularly incensed, because they had taken part with the Ionians in the burning of Sardis B.C. 498.

CHAPTER XLIV.

1. μὲν—ἀτάρ; see on c. 35. 2.

2. ἐν νόμῳ ἔχοντες—καταστρέφεισθαι; after this phrase besides the pres. and aor. inf. Hdt. also has fut. inf. viii. 7 ἐν νόμῳ ἔχοντες ἐπιθήσεσθαι, 8.

3. *τοῦτο μὲν—τοῦτο δέ*; see on c. 27. 8.
4. *οὐδὲ χεῖρας ἀνταειραμένους*, not even raising their hands to defend themselves, without resistance, III. 144 *οὔτε τις σφί χεῖρας ἀνταίρεται*, VII. 101, 148, 212, etc.
8. *ἐντὸς Μακεδόνων*, from the Persian standpoint, i.e. east of Macedonia.
9. *ὑποχείρια γεγονότα*. These conquests were effected by Megabazus after the Scythian expedition of Darius, cf. v. 2, 1. *διαβαλόντες· περαιωθέντες*, so v. 33. In Attic prose only in Thuc. II. 83, VI. 30, 34.
12. *περίβαλλον· περίπλεον, circumnavigabant*, rare, also Thuc. VIII. 95 *περιβαλοῦσαι Σούνιον*. Compare *διαβάλλειν* = *διαπλεῖν*.
14. *ἀπορος* = *πρὸς ὃν οὐδεὶς πόρος ἦν*. *πλήθει πολλὰς*, so II. 96, III. 11, 117, cf. *μεγάθει μεγάλους* I. 51, v. 31.
16. *κατά*, about, as cc. 79. 8 *κατὰ πεντήκοντα*, 117. 2, II. 145 *κατὰ ἐξακόσια ἔτεα καὶ χεῖλια μάλιστα*, v. 79, VII. 173; in this sense peculiar to Hdt.
18. *ὥστε· ἄτε*, as very often in Hdt. e.g. c. 52. 15. In this sense once in Thuc., VII. 24 *ὥστε γὰρ ταμείῳ χρωμένων τῶν Ἀθηναίων τοῖς τείχεσι πολλὰ μὲν ἐμπόρων χρήματα καὶ σίτος ἐνῆν*, where, in view of the many isolated departures of Thuc. from Attic usage, it is rash to restore *ἄτε*.
- θηριωδεστάτης*. This would most naturally be understood of the sea, but, as there seem to be no sharks in these waters, it probably refers to the adjacent shores. These regions were once infested with wild beasts such as lions, boars, panthers.
22. *κατὰ τοῦτο*, owing to this, see on c. 1. 6.

CHAPTER XLV.

3. *Βρύγοι*. These seem to have been kinsmen of the Asiatic *Φρύγες*. According to the Macedonian account (VII. 73) the Phrygians came from Europe. This tradition has been called in question, but is confirmed by recent research (cf. Ramsay, *Journal of Hellenic Studies* ix. 350 sqq.). The vocalism of the Phrygian language is very similar to that of Greek, e.g. *ἀββερετ*, 3 sg. of a verb corresponding to *φέρω* with *αβ* = Lat. *ad*, a word

which further shows that in Phrygian as in Macedonian (e.g. *δῶνος* = *θάνατος*, *κεβαλή* = *κεφαλή*) the aspirates had become mediae. For the similarity between Phrygian and Greek art cf. *J. H. S. l.c.* For coincidences of names and legends in Phrygia and Europe see Grote III. 211.

6. *δουλοσύνην· δουλειαν*: the termination *-σύνη* is peculiarly Ionic, see Verrall, *Journal of Hellenic Studies*, I. 260 sq.

7. *πρὸς*, at the hands of, VII. 154 *οὐδεμία πόλιων τούτων—πέφευγε δουλοσύνην πρὸς Ἴπποκράτεος*.

11. *ἄτε—περὶ τὸν Ἄθων*, since he had received a severe blow in his landforce in conflict with the Brygi, and in his fleet in doubling Athos. For the use of *πρὸς* cf. I. 65 *τοὺς ἄλλους πολέμους εὐτυχεύοντες οἱ Λακεδαιμόνιοι πρὸς Τεγεῆταις μούνοισι προσέπτατον*, where *προσπταίειν* (*εὐτυχεῖν*).

12. *μεγάλως* = Att. *μεγάλα*, often in Hdt.

CHAPTER XLVI.

1. *δευτέρῳ ἔτι τούτων*; see on c. 40. 5.

2. *δοτυγέτων*, Ionic and Tragic. Of Attic writers it seems to be used only by Thuc.

4. *σφέας* takes up *Θασίους*, similarly VII. 147, 169, 197.

7. *πολιορκηθέντες*; cf. c. 28.

πολιορκηθέντες καὶ ἐουσίων. Hdt. often couples together participles in different cases, e.g. c. 94. 3 sq., 126. 9.

10. *ἐκ τῆς ἡπείρου*, from their colonies and trading ports on the opposite Thracian coast, Galepsus, Datus, Scapte-syle, etc.

11. *μὲν γε· γε* emphasises the antithesis, as I. 145, III. 107, 142, V. 52, Thuc. I. 40, 70, VI. 86.

12. *ἐν Σκαπτησύλῃ*. I have followed the R family of mss. in reading *Σκαπτησύλῃ*, as this most easily accounts for the variants *ἐκ σκαπτησύλης*, *ἐκ σκαπτῆς ὕλης*, *ἐν σκαπτῇ ὕλῃ*. The nom. *Σκαπτησύλῃ* (Lat. *Scaptensula*, like *tensaurus* for *θησαυρός*) is established by an Attic inscription (*C. I. G.* I. 219), where the gen. is written in the old Attic alphabet, ΣΚΑΠΤΕΣΤΥΕΣ, not ΣΚΑΠΤΕΣΗΤΥΕΣ, as would have been the case had the nom. been *Σκαπτῇ ὕλῃ*. The later *Σκαπτῇ ὕλῃ* is easily intelligible as an attempt to give the word some meaning. This

region abounded in metals. Gold and silver were found not only about Mt. Pangaeum but also in the mountain ranges which enclose the plains of the Zygactes and Angites in the W. and N. In the time of Philip the mines at Crenides, called after him Philippi, were the most productive. When the Thasians were reduced by the Athenians B.C. 464/3, their mines passed into the hands of the latter (Thuc. i. 101) and were leased out by the state.

13. τὸ ἐπίπαν, *as a rule*, more commonly ὡς τὸ ἐπίπαν.

14. προσῆ, the verb to πρόσδος.

16. καρπῶν δτελέσι, *i.e.* they paid no tithes on the fruits of the field, a common method of taxation.

CHAPTER XLVII.

2. οἱ Φοίνικες—κτίσαντες. Cf. π. 44 εἶδον δὲ καὶ ἐν τῇ Τύρῳ καὶ ἄλλο ἱερὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θεσίου εἶναι. ἀπικύμην δὲ καὶ ἐς Θάσον, ἐν τῇ εὖρον ἱερὸν Ἡρακλέος ὑπὸ Φοινίκων ἰδρυμένον, οἱ κατ' Εὐρώπης ζήτησιν ἐκπλώσαντες Θάσον ἐκτίσαν. The island was colonized by Ionians from Paros in the first part of the seventh century. It was from the Phoenicians that the Greeks learned the art of mining. Heracles often appears on coins of Thasos; he is identical with the Phoenician god Melqart. Mr Tozer on his visit to Thasos could see no traces of ancient workings (*Islands of the Aegean*, p. 307).

4. ἦτις; see on c. 13. 15.

νῦν—ἔσχε is a mixture of νῦν—ἔχει, *is now called*, and ἔσχε, *came to be called*. Probably the change to ἔσχε is due to the addition ἐπὶ Θάσου etc., *was called after*. The old name of the island is said to have been Ὀδωνίς, *Hesych.*, Ἀεπία, *Steph. Byz.*

ἐπὶ. This is Hdt.'s regular usage after verbs of naming for Attic ἀπό, *e.g.* i. 14, ii. 57, v. 65, etc. ἀπό is not so common. It is found, however, in all the mss., in i. 7, ii. 15, 42, iv. 45, 155, vi. 103. 28, 131, 6, 9.

τὸ Φοίνικος is understood by Krüger and Stein as *the son of Phoenix*, gen. to Θάσος ὁ Φοίνικος. According to the usual account, however, Thasos was son of Agenor and brother of Cadmus. Need τὸ Φοίνικος mean anything more than Thasos the Phoenician?

6. τῆς Θάσου, the so-called 'chorographic,' really partitive gen. after *Δινύρων*, cf. c. 22. 13, vii. 175 *πλώειν γῆς τῆς Ἰσθμιαῖώτιδος ἐπὶ Ἀργεμύσιον*.

10. βασιλὶ κελεύσαντι, at the command of the King. The dative may perhaps best be regarded as a sort of *dativus commodi*. Krüger explains it as due to the notion of obedience implied in the following words.

CHAPTER XLVIII.

5. ἀνά· καρδ, often in Hdt. e.g. cc. 86. 14, 131. 2.

6. γῆν τε καὶ ὕδωρ; cf. v. 17, 48, 73, Arist. *Rhet.* ii. 23 τὸ διδῶναι γῆν καὶ ὕδωρ δουλεύειν ἐστίν.

CHAPTER XLIX.

3. τὰ προῖσχετο αἰτέων, granted the demands which he put forward, cf. c. 9. 19, i. 3 ὁ δὲ ἀκούσας αὐτῶν ἃ προῖσχοντο.

For the treatment of Darius' messengers at Athens and Sparta cf. vii. 133—137, where the Athenians are said to have thrown them into the barathrum, the Spartans into a well.

5. οἱ—ἄλλοι νησιῶται; the exceptions are given in viii. 46.

6. Αἰγινῆται. These were old enemies and rivals of Athens; the feud between the two states only ended with the expulsion of the Aeginetans from the island B.C. 431. Herodotus is Attic in sympathy.

8. ἐπὶ σφίσι ἔχοντας, aiming at them, cf. Soph. *Ant.* 986 ἀλλὰ κάπ' ἐκείνῃ Μοίρῃ μακράωνες ἔσχον, pressed hard upon her. So ἐπέχειν, which one family of mss. has here, Thuc. viii. 105, τὰς ἐπὶ σφίσι ναὺς ἐπεχούσας. ἔχοντας here must be taken intransitively, as it often is in Hdt., cf. on c. 2. 2. Herwerden would read ἐκόντας, which would give an easier construction, but it is not certain that ἔχοντας is wrong.

11. φοιτῶντες, kept going.

CHAPTER L.

2. Σπαρτιητέων, the Spartan citizens with full political rights, who formed the Spartan πολιτεία in the strict sense of the word) (the other inhabitants of Laconia who did not possess political rights.

6. ἐν δὲ δὴ καί; see on c. 11. 4.

Κρίος. Some ancient grammarians wrote the proper name Κρίος, to distinguish it from κρὸς a ram. Aristarchus, however, recognised no such distinction, cf. Lehrs, *De Aristarchi studiis Homericis*, 281 sq.

8. χαίροντα, with impunity, cf. ix. 106 Ἴωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξαι, and *Lex*.

10. ἀναγνωσθέντα· πεισθέντα, common in Hdt., who does not use it in the Attic sense of to read, for which he has ἐπιλέγομαι.

γάρ, for otherwise, cf. c. 68. 16, i. 124 ὦ παῖ Καμβύσῳ, σὲ γὰρ θεοὶ ἐπορεύουσι· οὐ γὰρ ἂν κοτε ἐς τοσοῦτο τύχῃς ἀπείκο.

ἀν—συλλαμβάνειν corresponds to ἀν—συνελαμβάνειν of oratio recta.

14. τὸ ἐόν; see on c. 37. 13.

16. καταχαλκοῦ, tip them with brass, to be better prepared for the conflict. My colleague Dr Hager, however, suggests a reference to the tipping of the horns of the sacrificial victim with metal, cf. Hom. γ. 384, χρυσὸν κέρασιν περιχεύας, where the metal is gold.

ὡς συνοισόμενος, conflictaturus, to encounter. For συμφέρεσθαι, encounter in battle, cf. L. and S. s. v. B. I. 2. For the play upon the name Κρίος, cf. Simonides, Fr. 13, ἐπέξαθ' ὁ Κρίος οὐκ ἀεικέως ἐλθὼν ἐς εὐδενδρον ἀγλαὸν Διὸς τέμενος. Some would identify the latter Crisus, who according to the Schol. on Arist. Nub. 1356 was an Aeginetan wrestler, with the person mentioned here.

CHAPTER LI.

4. τῆς ὑποδεσπότης, the Eurypontidae. "The two royal families were not called Eurysthenidae and Procleidae after the twin sons of Aristodemus, who according to the Spartan story founded the double kingship, but Agidae and Eurypontidae. Agis and Eurypon were plainly the original ancestors of both houses, who were then transformed into twin brothers to explain the double kingship and at the same time to trace the pedigree of the two families back to Heracles and Zeus.... The origin of the double kingship is probably to be explained

by the rivalry of powerful families, who finally had to accommodate themselves side by side of one another." Busolt.

5. τοῦ αὐτοῦ, Aristodemus.

κατά; see on c. 1. 6.

6. πρὸς βυγαίνειν, only here and in late writers.

κως; see on c. 27. 1.

CHAPTER LII.

1. ποιητῇ, in opposition to all the poets. The poetical and general version was that Aristodemus died before the Doric invasion.

7. τῇ ὄνομα εἶναι. Hdt. in *orat. obliq.* has always τῷ (τῇ τοῖς) ὄνομα εἶναι, never εἴη or ἦν, cf. on c. 84. 7.

10. δίδυμα, *sc. τέκνα*, cf. c. 69. 29, 71. 9, 86. 71.

ἐπιδόνα, after living to see, a common meaning of ἐπιδεῖν, cf. Verrall, *Medea*, 1025.

13. βουλευσαι, *determined*, so c. 61. 6; in this meaning more frequently the middle.

15. ὁμοίων καὶ ἴσων, often found joined together, but usually in the reverse order. ὁμοίος refers rather to quality, ἴσος to quantity, *like in form and in size*.

16. ἥ καὶ πρὸ τούτου. There is no need to expel these words. The Spartan authorities might quite naturally ask the mother before trying to decide for themselves. For the expression cf. vii. 180 ὡς ἐμαθον αὐξανόμενον τὸν χειμῶνα ἥ καὶ πρὸ τούτου ἐθύοντο.

19. καὶ τὸ κάρτα· καὶ πάνυ, common in Hdt.

βουλομένην δὲ εἰ κως; βουλομένην followed by εἰ is remarkable: it is construed in the same way as verbs of trying—she said it *with the desire to see if*, cf. ix. 14 πυθόμενος δὲ ταῦτα ἐβουλευέτο ἐθέλων εἰ κως τούτους πρώτον εἶναι, and the constr. of δεῖσθαι v. 30 ἐδέοντο τοῦ Ἀρισταγόρου εἰ κως αὐτοῖσι παράσχοι δύναμιν τινα, they addressed themselves to Aristagoras to see if. Cobet ingeniously removes the difficulty by reading οὐ βουλομένην, she knew but would not tell, to see if, but the change is not necessary.

24. ἡγήσασθαι. In the sense of *consider, regard*, Hdt. generally uses the perf. ἡγήσθαι, less often the present. The

aor. is also found in 1. 4. Here the aor. may be taken in its ingressive sense, *come to regard*.

25. *γεραιτερον*, below *πρεσβύτερον*. Probably *γεραιτερος* occurred in the oracle, with a double reference to *γεραιος* and to *γέρας*, *γεραιρεω*, *the elder and the more worthy of honour*.

30. *φυλάξαι· (ἐπι)τηρήσαι*.

τὴν γεναμένην· τὴν τεκοῦσαν.

32. *ἦν μὲν—ἦν δὲ—τοὺς δέ*. When two conditional, temporal or relative clauses are opposed to one another (*εἰ μὲν—εἰ δέ, ὅτε μὲν—ὅτε δέ, ὅς μὲν—ὅς δέ*) either the apodosis of the first has *μὲν*, of the second *δέ* (e.g. II. 26, 42), or both have *δέ* (e.g. II. 39, IV. 126, VII. 183), or, most commonly, one of the two has *δέ* (as here, v. 1, 73), (Stein).

33. *δίζηνται· ζητοῦσι* (of which it is a reduplicated form), an Ionic verb, common in Hom. and Hdt. and in Ionic writers, e.g. Democr. Fr. 10. 20, Heracl. Fr. 8. 81.

36. *ἐπ' ἄλλην—ὁδόν*. Herwerden casts doubt on *ἐπί*, but cf. I. 117 *οὐ τράπεται ἐπὶ ψευδέα ὁδόν*. Without *ἐπί*, I. 11 *ὁκοτέρην (ὁδόν) βούλει τραπεῖσθαι*, Eur. *Phoen.* 722, *βούλει τράπωμαι δὴθ' ὁδούς ἄλλας τινας*, as in a literal sense Hdt. v. 15 *τὴν ἀνω ὁδόν τράπονται*.

43. *ἐν τῷ δημοσίῳ*, i.e. in the state buildings and at the expense of the state.

CHAPTER LIII.

2. *κατὰ τὰ λεγόμενα*, i.e. the version of the story generally current in Greece as opposed to the special Lacedaemonian version.

3. *τούτους—ἀποδεικνυμένους*. The simplest way of explaining these accusatives is, with Krüger and Melanger, to assume an anacoluthon, that Hdt. began as if he were going to continue *τούτους τοὺς βασιλέας—ἀπὸ Δανάης Αἰγυπτίου ἀποφαίνω*, but that after the parenthetical clauses the sentence is resumed in another form *φαυλότατο ἄν—ἰθαγενέες*. It has also been proposed to take *τούτους τοὺς κ.τ.ἀ.* as in apposition to *τάδε*, namely *that these*, but this gives a very awkward construction.

5. *τοῦ θεοῦ ἀπέοντος*, omitting *the god*, i.e. Zeus as father of Persens.

7. ἦδη γὰρ τηνικαθτα, while previously they were Egyptians.

8. ἐτάλειον ἐς, *censebantur inter*, v. *Lex*.

9. οὐκ ἀνέκαθεν ἐτι θλαβον, *I have not gone still further back*. On ἀνέκαθεν cf. c. 35. 4 note.

11. Ἀμφιτρώων. Dobree here proposes Ἀμφιτρώωνος which strict logic requires, since the ἐπωνυμία of Heracles was not Ἀμφιτρώων, but Ἀμφιτρώωνος or Ἀμφιτρωονίδης, the son of A. The reading of the text may be explained with Stein as being put as if θνητὸς πατὴρ ἔπεισσι had preceded.

ἦδη ὦν, so then, so VII. 184 ἦδη ὦν ἄνδρες ἂν εἰεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ ἐλκοσι.

ὀρθῶ λόγῳ χρωμένῳ; cf. v. 88 ἀληθεῖ λόγῳ χρωμένοι.

13. τοὺς ἀνω αἰεὶ πατέρας, *their successive ancestors in the upward line*. αἰεὶ has often the sense not of *always* but *from time to time, at the time*, as in ὁ αἰεὶ βασιλεύς, *he who is at any time king*.

15. Αἰγύπτιοι. According to Hdt. II. 91, the Egyptians of Chemmis said that Perseus was descended from their city, Danaus and Lynceus having been natives of it.

ἰθαγενεῖς· αὐτόχθονες.

CHAPTER LIV.

1. κατὰ=καθ' ᾧ.

2. παρὰ. As λέγεσθαι may be followed by παρὰ, as denoting the source from which a report proceeds, so may the cognate λόγος, cf. Dem. xx. 75, τοῦ παρ' ἐμοῦ λόγου.

4. ἀλλ' οὐκ. When two notions are opposed to one another, the Greeks preferred to say ἀλλ' οὐ, ἀλλὰ μὴ where we should say *and not*.

5. ὁμολογόντας—οὐδέν, *who in point of relationship have nothing in common with*.

6. τοῦτους δὲ takes up emphatically τοὺς δὲ πατέρας, so I. 146 οἱ δὲ αὐτῶν ἀπὸ τοῦ πρυτανηίου—ὀρμηθέντες καὶ νομίζοντες γενναϊότατοι εἶναι Ἰώνων, οὗτοι δὲ οὐ γυναῖκα ἡγάγοντο. This δὲ is of the same kind as δὲ after a relative clause, see on c. 16. 3.

7. εἶναι; a mixture of two constructions, ὡς ὁ παρὰ Περσέων

λόγος λέγεται, εἰσὶ and Πέρσαι λέγουσιν εἶναι, a common confusion in Hdt. *e.g.* c. 137. 16, i. 65, 191, iv. 76, v. 44. The same transition as here from finite verb to infin. v. 10 ὡς Θρήκες λέγουσι, μέλισσαι κατέχουσι τὰ πέρην τοῦ Ἰστρου, καὶ ὑπὸ τούτων οὐκ εἶναι διελθεῖν τὸ προσωτέρω.

CHAPTER LV.

1. καὶ ταῦτα—εἰρήσθω; a common way of dismissing a subject in Hdt. *e.g.* i. 92, ii. 76, iii. 113, iv. 15, 36, 45.

ὅ τι δὲ—καὶ ὅ τι ἀποδεξάμενοι, *why and for what services*, ὅ τι=διότι as ii. 19, 24, iii. 27, 78, iv. 127. With ὅ τι ἀποδεξάμενοι cf. i. 59 ἀποδεξάμενος μεγάλα ἔργα. ἀποδείκνυσθαι in such a connexion is common in Hdt.

CHAPTER LVI.

2. Διὸς τε Λακεδαιμόνος καὶ Διὸς Οὐρανίου, *i.e.* of king Zeus in the heavenly kingdom of the gods and of the divine king from whom the Lacedaemonian and Spartiate βασιλεία was derived, Preller-Robert, *Griech. Myth.* i. 149. On Lacedaemonian inscriptions (*C. I. G.* 1241, 1276) a festival Οὐράνια is mentioned, in honour of Ζεὺς Οὐράνιος. The priesthood was a survival of the prerogatives of the heroic kings who (Arist. *Pol.* iii. 14. 1285^b 9) κύριοι ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν ὅσαι μὴ ἱερατικαί, καὶ πρὸς τούτοις τὰς δίκας ἔκρινον. Compare the functions of the ἀρχῶν βασιλεὺς at Athens.

3. καὶ—γε, *and even*, emphasises πόλεμον.

4. ἐκφέρειν, dependent on δεδώκασιν.

πόλεμον ἐκφέρειν. This right was exercised by Cleomenes I., cf. Hdt. v. 73 Κλεομένης—συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν οὐ φράζων ἐς τὸ συλλέγει. This privilege was not formally abolished in the fourth century (Xen. *Hell.* v. 1. 34), though as a matter of fact the Kings only led the army into the field as generals on a resolution of the ephors and the popular assembly, Xen. *Lac. Pol.* 15 στρατιὰν ὅποι ἂν ἡ πόλις ἐκπέμπῃ ἡγεῖσθαι. The assembly determined which king should have the command, Xen. *Hell.* iv. 2. 9, v. 2. 3, vi. 5. 10. Hence Aristotle *Pol.* iii. 9 could say αὕτη μὲν οὖν ἡ βασιλεία ὡς στρατηγία τις αὐτοκράτωρ καὶ ἀδιῶς ἐστί (Busolt, *Gr. Gesch.* i. 121).

6. *εἰ δὲ μή*, *otherwise*, is used as if a positive injunction had preceded = *εἰ δέ*. *εἰ δὲ μή* has become a mere phrase = *otherwise*. GMT. § 478 (52. 1, note 2).

7. *ἐν τῷ ἄγῃ ἐνέχεσθαι*, cf. Inscr. of Teos, Ion. inscr. 156 (= Hicks, *Historical Greek Inscriptions* 16) *ἐν τῇ πόλει ἐνέχεσθαι*, 113 *ἐνεχέσθων ἐν τῷ ψηφίσματι*. Herwerden supplies *αὐτὸν* < *τε καὶ γένος τὸ κείνου* > and the emphatic *αὐτὸν* demands some such words as these. Cf. the common formula in decrees, i. e. *ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου*. *τῷ ἄγῃ* = the curse pronounced by the law.

πρώτους ἵνα. Xen. *Lac. Pol.* 13 οὐδεὶς αὐτοῦ πρόσθεν πορεύεται πλὴν Σκιρῆται καὶ οἱ προερευνώμενοι ἱππεῖς.

8. *ἑκατόν*. Elsewhere we find mention of a body-guard of 300, VIII. 124 *προέπεψαν ἀπὸντα τριηκόσιοι Σπαρτιητέων λογάδες οὗτοι οἵ περ ἱππεῖς καλέονται*, VII. 205 *τοὺς κατεστεῶτας τριηκόσιους*, Thuc. v. 72 *ἥ περ ὁ βασιλεὺς Ἄγῃς ἦν καὶ περὶ αὐτὸν οἱ τριακόσιοι ἱππῆς καλούμενοι*. *ἱππεῖς* was merely a title of honour, doubtless a survival, cf. the *ἡνίοχοι* and *παραβάται* of the Theban Sacred Band: they were the *élite* of the hoplites, who in war formed the body-guard of the king. The 100 were probably picked men chosen from the 300.

9. *ἐπὶ στρατιῇς*. In the sense of *expedition* MSS. of prose writers vary between *στρατιά* and *στρατεία* (Ion. *στρατηγή*), as do the Attic inscriptions (Meisterhans² p. 43). Of the poets Aristophanes uses *στρατιά*, the Tragic poets *στρατεία*. The Spartan phrase was *ἐπὶ φρουρᾷς*.

12. *τὰ δέρματα*. At Athens the money obtained for the hides of the animals slain in sacrifice (*τὰ δερματικὸν*) went into the public treasury.

νώτα, the choice portion, cf. *Il. H.* 321 *νώτοισιν δ' Ἀλάντα διηπρέεσσι γέραμεν*.

CHAPTER LVII.

3. *δημοτελής*, *eis* ἃ θύματα δίδωσιν ἡ πόλις, Hesych.

ἐπὶ τὸ δεῖπνον ὤαν, *pregnantly* = *come and sit there*, cf. v. 12 *προκατιζόμενον ἐς τὸ πρῶστέιον*.

4. *ἀπὸ τούτων πρώτον*. *πρώτον* must be taken pleonastically with *ἀρχεσθαι*, a pleonasm found elsewhere in Hdt., e.g.

c. 119. 6, 1. 2, 4. Reiske, followed by Herwerden, would read *πρώτων*.

5. διπλήσια τὰ πάντα, a double portion of everything. Cf. Xen. *Lac. Pol.* 15 καὶ διμοιρία γε ἐπὶ τῷ δειπνῷ ἐτίμησεν, οὐχ ἵνα διπλάσια καταφάγοιεν, ἀλλ' ἵνα καὶ ἀπὸ τοῦδε τιμῆσαι ἔχοιεν εἴτινα βούλονται.

6. δαιτυμόσι, very rare in Attic, Plat. *Pol.* 345 c ὥσπερ δαιτυμόνα τινὰ καὶ μέλλοντα ἐστιάσασθαι. In a fragment of the New Comedy (Strato, Φοῖνικ. 1) it is noted as a Homeric word not generally understood.

7. τὰ δέρματα; cf. c. 56. 12.

νεομηνίας, sacred to the gods and especially to Apollo.

πάσας. Some mss. here have ἀνὰ πάσας. "Hdt. is wont to join the preposition to the singular (ἀνὰ πᾶσαν ἡμέρην II. 37, 130, VI. 61, IX. 98 ἀνὰ πᾶν ἔτος, I. 136, II. 99, III. 160, VII. 106): with the plural it is found only once VIII. 65 ἀνὰ πάντα ἔρεα" (Kallenberg).

8. ἑβδόμας. The seventh day was sacred to Apollo as his birthday, Hes. *Op.* 770 ἑβδόμη ἱερὸν ἡμᾶρ· | τῇ γὰρ Ἀπόλλωνος χρυσάορα γείνατο Λητώ.

9. ἐς Ἀπόλλωνος, sc. ἱερὸν.

10. μέδιμνον. The relation of the Laconian medimnus to the Attic has been deduced from the comparison of a passage in Plutarch (*Lycurg.* 12), where it is stated that each Spartiate contributed every month a medimnus of barley to the common meals, with a statement of Dicaearchus (*ap. Athen.* IV. p. 141 c) that the contribution amounted to a medimnus and a half, Attic measure. This corresponds closely to the ratio between the Aeginetan and the Attic system of weights (142: 100), Hultsch, *Metrologie* 500. This was to be expected as the Aeginetan system prevailed in the Peloponnese, cf. on c. 127. 14.

τετάρτην Λακωνικήν. The τετάρτη was evidently the fourth of the metretes. The Attic metretes = a weight in water of 1½ Attic talents, the Aeginetan metretes = a weight in water of 1½ Aeginetan talents. Accordingly the Aeginetan and similarly the Laconian metretes would = about 1½ Attic, Hultsch, *l. c.*

12. προξένους. It was the duty of the πρόξενοι at Sparta

to entertain foreign ambassadors in the name of the state, and to bring their business before the authorities. Thus they were quite different from the usual Greek *πρόξενοι*, cf. *Dictionary of Antiquities*.

14. *Πυθίους*. "This power however most directly required that they should maintain a constant intercourse between the state and the Delphian oracle; hence they nominated the Pythians, and, together with these officers, read and preserved the oracles," Müller, *Dorians*, II. 103, Eng. Trans.

15. *θεοπρόποι*. *θεωροί*.

24. *πατρειούχος*. The mss. *πατροῦχος* could hardly mean anything but *having a father*; *πατρωῦχος* is often found on the inscription of Gortyn = Attic *ἐπικληρος*, and the corresponding Ionic form is certainly to be restored here.

25. *ικνεῖται*. *προσῆκει*, cf. ix. 26 *φαμέν ἡμέας ικνεῖσθαι ἡγεμονεύειν*. Here it is followed by *ἐς*, without *ἐς* II. 36, ix. 26.

ἦν μή περ, usually *ἦν περ μή*, cf. Arist. *Lys.* 629 *ἐλ μή περ λύκῳ κεχρηότι*.

26. *ὁδῶν δημοσιῶν*. Some, as Schömann and Curtius, suppose that the care of the public ways fell to the Kings in their military capacity. Since, however, the reference is only to disputes about them, Herman thinks that the object was to distinguish public from private property, and to maintain intact the boundaries of places set apart for common use.

θερόν, *adopted*, in Attic usually *ποιητός*, as in Ionic *τιθέναί* often corresponds to Attic *ποιεῖν*. "Both these duties (the disposal of heiresses and adoption) regarded the maintenance of families the basis of the ancient Greek states, the care for which was therefore entrusted to the kings. Thus, in Athens also, the same duty had been transferred from the ancient kings to the archon Eponymus, who accordingly had the superintendence and a species of guardianship over all heiresses and orphans," Müller, *Dorians*, II. 107, Eng. Tr.

28. *παρῖεν*. *παραβῆσθαι*.

31. *δύο ψήφους*. Thuc. I. 20 took this as meaning that the representative of each of the two kings had two votes for him and one for himself—a manifest absurdity. Cobet explains it as meaning that the elder who was most closely related to

the two kings gave the two votes, and that the plural is used because they differed at different times: Abicht's explanation is similar. But, to say nothing of the fact that one of the kings might be present, the other not, it is, to say the least, exceedingly improbable that the same elder should have been *μάλιστα προσήκων* to both the kings. Herodotus expresses himself loosely, but the meaning surely must be that each king in his absence was represented by the member of the *γερονσία* most closely related to him, who then had two votes, one for the king and one for himself.

CHAPTER LVIII.

7. *καταμαίνεσθαι*. Cobet would read *κατατάμνεσθαι*, but the reading of the manuscripts is supported by a passage in an inscription dealing with the laws of burial (Bechtel, *Ion. Inscr.* 43) *ὅπου ἂν θάνῃ, ἐπ' ἣν ἐξέρεχθῇ, μὴ ἰέναι γυναῖκας π[ρὸ]ς τ[ὴν οἰκίαν] ἄλλας ἢ τὰς μαινομένας· [μ]ια[ίνεσθαι] δὲ μητέρα καὶ γυναῖκα καὶ ἀδελφεὰς καὶ θυγατέρας, πρ[ὸ]ς δὲ ταύτ[α] μὴ [πλέον πέντε] γυναικῶν..... τοῖς [μ]ια[ινομένοις] λουσαμένο[υς] π[ε]ρὶ π[άντα] τὸν χρῶτα ὕδατος [χ]ύσι καθαροὺς εἶναι. There it evidently refers to ceremonial pollution. Müller, *Dorians* II. 103, Eng. Trans., refers it here to covering the head with dust and ashes, remarking that this was the more imposing as it was strictly forbidden at Sparta in private mourning.*

10. *κατά· περὶ*, in this sense common in Hdt. e.g. c. 67. 1, v. 92 *ἐπειρωτῶν τὸν κήρυκα κατὰ τὴν ἀπὸ Κορίνθου ἐπιξίν=περὶ τῆς ἀφίξεως*, I. 84 *τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα*, 71, v. 19.

14. *ἐκ πάσης Λακεδαίμονος*, from the whole of Laconia, cf. VII. 234 *ἔστι ἐν τῇ Λακεδαίμονι Σπάρτη κ.τ.λ.*

15. *ἀριθμῷ*, in fixed number. Edd. quote Thuc. II. 72 *ἡμῖν παράδοτε δένδρα ἀριθμῷ τὰ ὑμέτερα καὶ ἄλλο τι εἰ δύναται ἐς ἀριθμὸν εἰλεῖν*, which however is not quite parallel.

20. *οἰμωγῇ διαχρέωνται*; see on c. 10. 4.

ἀπλέτῳ, Homeric word.

21. *αἰεὶ*, from time to time, at the time, cf. on c. 53. 13.

23. *τούτῳ δέ*; see on c. 16. 3.

εἶδαι; but sometimes the body was preserved in honey and brought to Sparta (Xen. *Hell.* v. 3. 9); the body of Agesilaus, when he died in Egypt, was preserved in wax since honey could not be obtained.

24. ἐν κλίνῃ εὖ ἐστρωμένη; cf. Thuc. ii. 34 μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν.

ἐκφέρουσι, the technical term for carrying out for burial, cf. Bechtel, *Ion. Inscr.* 43 ἐχφέρειν δὲ ἐγ κλίνῃ, Thuc. ii. 34 ἐπειδὴν δ' ἡ ἐκφορά ᾗ.

25. ἀγορῇ includes all the business transacted in the ἀγορά, buying and selling, meetings of the people and the like.

ἵσταται, is held, cf. i. 153 ἀγορὰς στησάμενοι ὧν τε καὶ πρὸς χρέωνται.

26. ἀρχαὶ οὐδὲ γερουσίη; here I have adopted Herwerden's emendation. ἀρχαιουσίη could mean nothing else than the election of magistrates; it could not mean, as some take it, the magistrates so elected. Herwerden further objects that the assembly for the election of magistrates was held only once a year, and that it is included in the ἀγορῇ, while it might be expected that the senate and the boards of magistrates did not meet.

συνῆλ' συγκαθίζεται.

CHAPTER LIX.

1. συμφέρονται ἄλλο τόδε, agree in this other point, in this sense common in Hdt. e.g. i. 173, ii. 44, 79, 80, but rare in Attic prose.

3. ἐνίστηται, so used several times in Hdt., e.g. ii. 147 ἐνισταμένοις ἐς τὰς τυραννίδας, iii. 167 ἐνιστάμενος ἐς τὴν ἀρχήν.

ἑσιών, a variation for ἐνιστάμενος.

6. τὸν—μετρί, cf. iii. 67 where the false Smerdis on his accession remits the tribute for three years.

CHAPTER LX.

1. Αἰγυπτίοισι. As to the caste system of the Egyptians cf. ii. 164 ἔστι δὲ Αἰγυπτίων ἐπὶ γένεα, καὶ τούτων οἱ μὲν ἱερεῖς οἱ δὲ μάχιμοι κεκλέαται, οἱ δὲ βουκόλοι, οἱ δὲ συβῶται, οἱ δὲ

κάπηλοι, οἱ δὲ ἑρμῆτες, οἱ δὲ κυβερνήται. γένεα μὲν Αἰγυπτίων τοσαῦτά ἐστι, ὠνόματα δὲ σφι κεῖται ἀπὸ τῶν τεχνέων. It cannot be inferred from this that in Sparta there was a strict system of castes. All that Hdt. says is that in the case of the public heralds and pipers and the public cooks the fathers were succeeded by their sons, cf. Müller, *Dorians*, II. 29, Eng. Trans. "Even with regard to Egypt the inscriptions prove that it is impossible to speak of castes in the strict sense of the word: the son could and was wont to take up his father's calling, but there was no compulsion to do so and no obligation to marry only in the circle of a definite caste," Wiedemann on I. c.

6. κατὰ; see on c. 1. 6; i.e. they were not, as in other parts of Greece, appointed after competition.

ἐπιτιθέμενοι, *applying themselves to*, sc. τῇ κηρυκῇ, cf. I. 1 (Φοίνικας) ναυτιλίῃσι μακρῇσι ἐπιθέσθαι, I. 96 δικαιοσύνην ἐπιθέμενος ἦσκει.

σφέας, the descendants of the heralds.

7. ἐπιτελέουσιν; note the change of subject.

CHAPTER LXI.

1. τότε; see c. 50.

2. προεργαζόμενον; note the force of the prep., cf. II. 158 Νεκὺς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο μαρτηλὸν ἐμποδίου γενομένου τοιοῦδε, τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι (*working beforehand for the barbarian*). The example of Aegina was a dangerous one and their punishment would be a warning to others.

4. φθόνῳ τε καὶ ᾄγῃ χρεώμενος=VIII. 69 ἀγεόμενοι τε καὶ φθονέοντες. For the periphrasis see on c. 10. 4, and cf. IV. 104 ἵνα—μήτε φθόνῳ μήτ' ἔχθρῃ χρέωνται ἐς ἀλλήλους.

6. ἐβούλετο; see on c. 52. 13.

10. καὶ οὐ γάρ; see on c. 5. 7.

συγγινώσκειτο, *admitted*; in the sense *recognise, admit*, common in Hdt. e. g. c. 92. 16, 140. 10, I. 45 συγγινωσκόμενος ἀνθρώπων εἶναι βαρυσυμφωτάτος, III. 99 ὁ δὲ ἀπαρνός ἐστι μὴ μὲν νοσεῖν· οἱ δὲ οὐ συγγινωσκόμενοι (*not admitting it*) ἀποκτείναντες κατευχέονται. Act.=see, *recognise*, c. 92, 13, I. 89, συνέγνω ἑωυτοῦ εἶναι τὴν ἁμαρτάν, IV. 43, V. 91, VII. 13.

13. προσέκατο, *was attached*, III. 34 τῇ φιλονίῃ σε φασὶ πλεόνως προσκείσθαι.—νὺν ἄρα με φασὶ Πέρσαι ὄνῃ προσκείμενον παραφρονεῖν.

17. εἴουσιν γὰρ μιν κ.τ.λ. If this is right, there is an *anacoluthon* in the sentence; after the long parenthesis Hdt. alters the construction of the sentence, writing τοιάδε ἐπιφράζεται for ἐφόρει which should have governed the accusative, and putting ἐφόρει itself in the following clause. For the second εἴουσιν Herwerden suggests ἐλεούσα, Krüger ἀκρίβησα.

20. συμφορὴν—ποιεομένους, *considering it a misfortune*, a common phrase in Hdt. e.g. V. 6, 35. ποιεῖσθαι has the same meaning as in δεινὰ ποιεῖσθαι, περὶ πολλοῦ ποιεῖσθαι.

21. ἐπιφράζεται· ἐπινουῖ.

22. δνᾶ; see on c. 57. 7.

23. Θεράπνη, on a height on the left bank of the Eurotas, the seat of the pre-Dorian monarchy, was celebrated in story as the home of the Dioscuri, of Menelaus and of Helen. Traces of the temple of the latter two (Pausan. III. 19, 9) have been found on the N.E. part of the height. The temple of Apollo lay below on the plain, between Therapne and the city. Compare the map of Sparta at the end of Bursian's *Geographie Griechenlands*, or in Baedeker's *Greece*, p. 271.

25. ἑλίσσεται· ἰκέτευε.

26. τὴν θεόν; θεός in Ionic as in Attic is used of both a *god* and a *goddess*.

28. ἐπιφανῆναι· ἐπιφανείσαν δέ; see on c. 29. 11. Cf. ἐπιφάνεια of the manifestation of a deity.

29. καὶ τὴν = καὶ ταύτην.

31. οὐ φάναί, *refused*.

ἀπειρήσθαι—μηδενί, I. 152 ἀπερέοντα μηδεμίαν πόλιν συναμρεῖν, 183 ἀπαγορεύοντα μὴ κινεῖν, *GMT.* § 807.

36. εἶπας· εἰπών. In Attic the forms of the first aorist are found in the second persons of the ind. and imper.; thus εἶπον, εἶπας, εἶπε, εἶπομεν, εἶπατε, εἶπον; εἰπέ, εἰπέτω, εἶπατε, εἰπόντων.

39. οὗτος δὲ. δὲ = *the previously mentioned*.

CHAPTER LXII.

4. δωτήνην· δῶρον.
6. τὴν ὁμοίην; see on c. 21. 2.
7. ἀμφὶ τῇ γυναικί· περὶ τῆς γυναικός (or τῇ γυναικί).
8. καταινεί, *assents to*, very rare in Attic prose, Thuc. iv. 122.
9. ὄρκους ἐπήλασαν, so i. 146 σφίσι αὐτῆσι ὄρκους ἐπήλασαν. For this in c. 74 ὄρκους προσάγειν.
16. ἀπάγεσθαι, *exegetic to ἀπεί?*, cf. vii. 121 ἀπεί—πορεύεσθαι, iii. 75 ἀπῆκε ἐωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω.

CHAPTER LXIII.

3. οἱ, to τίκει, see on c. 84. 12.
τοὺς δέκα, the well-known, cf. Virg. *Ec.* iv. 61 *matri longa decem tulerunt fastidia menses*.
4. τοῦτον δὲ, *the previously mentioned*.
5. θώκε, un-Attic.
9. συμβαλλόμενος, *calculating*, so c. 65. 20, ii. 81 τοσοῦτοι γὰρ συμβαλλομένοις μῆνες εὐρίσκονται, etc. Note the naive touch in the addition of ἐπὶ δακτύλων, cf. the expression πεμπάξειν.
10. πρῆγμα οὐδὲν ἐποιήσαντο, *considered it of no importance, paid no regard to it*, vii. 150 ταῦτα ἀκούσαντας Ἀργεῖους λέγεται πρῆγμα ποιήσασθαι, *deemed it of importance*, cf. i. 79 εὗρισκε πρῆγμά οἱ εἶναι ἐλαύνειν, *that it was a matter of importance*. ποιεῖσθαι is used as in συμφορὴν ποιεῖσθαι and the like.
13. ἐς τὸ μάλιστα, *in the highest degree*, a common phrase in Hdt. e.g. c. 89. 8; also without ἐς, e.g. v. 28, 63, 91.
16. διὰ πάντων, *above all*, i. 25 κρητὴρ θέης ἄξιος διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων, vii. 83, viii. 37, 69, 142. The starting-point of this usage is seen in Il. M. 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων, *lit. he shone forth through all*, cf. διαπρεπής, διαπρέπω.
17. ἀρῆν, for the usual εὐχὴν with reference to the etymology of Δημάργητος.

CHAPTER LXIV.

3. *ἔσαι*, like *ἐχρη*, is often used by Hdt. of the decrees of fate, e.g. c. 135. 15, iv. 79, v. 83, ix. 109. For an instance of such fatalism cf. ix. 16 *ξέινε*, *ὅτι δεῖ γενέσθαι ἐκ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπῳ*.

ἀνάπυστα γενόμενα; see on c. 5. 10.

5. *διὰ τὰ*. This cannot be right in any case; if Hdt. had meant the relative he would have written *δι' ἃ* (cf. Introduction, Dialect § 68, 1 b), which has been suggested. *διὰ τοιήδε αἰτίῃν* which Stein proposes gives the sense required. Herwerden's *διὰ τάδε*. *Κλεομένει* comes nearer to the reading of the mss.

CHAPTER LXV.

1. *ἀποτίνυσθαι*. *ἀποτίνεσθαι*, *τιμωρείσθαι*.

3. *Ἄγιος*; in viii. 131 the father of Menares is called *Ἡγησίλαος*. In any case *Ἄγις* is in its origin but a pet form of *Ἀγησίλαος*, like *Bill*, *Sam*, etc.

4. *ἐπ' ὥτε*, on condition that; with the future as here, iii. 83 *ἐπὶ τούτῳ δὲ ἐξίσταμαι τῆς ἀρχῆς ἐπ' ὥτε ὑπ' οὐδενὸς ὑμέων ἀρξομαι*, vii. 153. With inf. i. 22 *διαλλαγῇ σφι ἐγένετο ἐπ' ὥτε ξείνους ἀλλήλοισι εἶναι*, vii. 154, *GMT.* § 610 (65. 2).

8. *ἀρμοσαμένου*. *ἐγγυησαμένου*, so v. 82, 41. Of the κύριος of the woman the act. *ἀρμόζειν* = *ἐγγυᾶν* ix. 108. Cf. also c. 130. 11, 12.

10. *φθάς*, restored by Cobet for *φθάσας* since Hdt. uses *ἐφθην* not *ἐφθασα*. In the part. *φθάσας* might easily have been substituted for *φθάς*, and the 1 aor. is not found in the mss. of Hdt. outside the part.

11. *ἀρπάσας*. With reference to the Spartan custom that the bridegroom carried off the bride from the house of her parents to that of a relative—a survival of the custom of marriage by capture.

12. *κατὰ τοῦτο*; see on c. 1. 6.

13. *ἐκ—προθυμίας*, on the instigation of.

14. *κατόμνυται Δημαρήτῳ*. *Δημαρήτρου* of the R family is due to Atticising. Verbs compounded with *κατὰ* in Hdt.

often take the dat. where we should in Attic expect the gen.; thus καταγελᾶν III. 37, 38, 185 (c. gen. v. 68), κατυβρίξεν I. 212, κατηγορεῖν VII. 10. 7 (PRsv. gen.), καταείδεν VII. 91, κατακρίνει II. 133, VII. 146, καταδοκεῖν IX. 99. Cf. Kallenberg, *Comm. Crit.* 21 sq.

15. φᾶς· φάσκων. The part. of φημί is not used by Attic writers.

ικνεομένος· προσηκόντως, cf. 84. 15, 86. 19, also in Hippocrat. *De aer.* p. 534 τοῦ χρόνου τοῦ ικνεομένου, cf. Thuc. I. 99 τὸ ικνούμενον ἀνάλωμα, and note on c. 57. 25.

18. ἐδίωκε, in a judicial sense.

ἀνασφύζων, recalling. This seems to be the only instance of ἀνασφύζειν in this sense. The simple σφύζεσθαι is used of keeping in memory, e.g. Plat. *Theaet.* 153 β κτᾶται τε μαθήματα καὶ σφύζεται.

21. ἐπιβατεύων, taking his stand upon; in somewhat different meaning III. 63 ἐπιβατεύων τοῦ Σμέρδιος ὀνόματος, usurping the name of.

CHAPTER LXVI.

4. ἀνόιστου γενομένου, the matter having been referred to. For the periphrasis see c. 5. 10. For ἀναφέρειν cf. I. 157 ἔγνωσαν συμβουλῆς περὶ ἐς θεὸν ἀνοίσαι τὸν ἐν Βραγχιδῇσι.

5. ἐκ προνοίης, at the instigation of, so I. 120, III. 121.

6. προσποιεῖται, wins over to his interest, cf. v. 77 προσποιησάμενος δὲ ἐταιρήτην.

8. Περίαλλον. Περίαλλος, not Περίαλλα, is the more regular form in a compound word, cf. Lobeck, *Pathologie* 21, note 8.

πρόμαντιν, the Pythia, a virgin of spotless reputation chosen from among the women of Delphi, cf. Eur. *Ion* 1323 πασῶν Δελφίδων ἐξαιρετος. In earlier times the Pythia was a maiden in the prime of youth; afterwards, since a Thessalian Echeocrates had corrupted a youthful Pythia, a woman over fifty years of age was chosen for the office, who, however, in memory of the former custom, was dressed in youthful garb.

11. ἔκρινε μή; here one might rather have expected οὐ as after verbs of saying, but μή is found in a passage very like

this, Plat. *Apol.* 21 *ἂν ἐθέλων οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι*. It is not always easy to say why *μη* should be used: here perhaps *μη* may express the power of the god, as if the whole decision rested with him, so that *ἔκρωε μη* would mean, not so much *decided that he was not*, as *decided that he should not be*; or, as Prof. Wilkins suggests, it may possibly be subjective, *pronounced that in his opinion he was not*.

15. *ἐπαύσθη· ἐπαύθη*.

CHAPTER LXVII.

1. *κατά*=*περί*, see on c. 58. 10.

5. *ἦρχε—ἀρχήν*; so *iii.* 80 *πάλω ἀρχὰς ἀρχει*. Such an acc. of the internal object is much more commonly accompanied by an attribute, and perhaps that may be found in the above cases in *αἰρεθεῖς* and *πάλω* as if = *αἰρετήν, κληρωτὴν ἀρχήν*.

6. *γυμνοπαίδαι*, celebrated in midsummer. At it the Spartan youths exhibited their skill in gymnastic feats, and, besides the gods, the virtues of brave citizens were celebrated in song.

9. *ἐπὶ γέλωτί τε καὶ λάσθῃ*, to mock and insult him. *ἐπὶ* of purpose.

λάσθῃ, a rare word. Stein quotes Aeschrion *Fr.* 1 *ὦ μάταιε ταῦτα—χλευήν τε ποιεῖ καὶ γέλωτα καὶ λάσθην*.

11. *εἶπε φάε*, a common pleonasm in Hdt. cf. *e.g.* c. 82. 6, v. 18, 36, and see on c. 70. 3.

13. *ἀρξαιν*, would be the beginning of, cf. Thuc. ii. 12 *ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἀρξει*.

14. *κακότητος*, misfortune, so *ii.* 128 *τοῖσι Αἰγυπτίοισι πᾶσαν εἶναι κακότητα*, *viii.* 109 *ἀναλαμβάνειν τὴν προτέραν κακότητα*. In this sense common in Homer.

15. *κατακαλυψάμενος*, a token of grief, cf. *Od.* θ. 92, *κατὰ κράτα καλυψάμενος γόασκε*. Attic *ἐγκαλύπτομαι*.

16. *θειήτρου*. The remains of the later theatre lie on the S. slope of the Acropolis. Like many Greek theatres it is hewn out of the solid rock. Its construction and fitting up probably belong to the time of the Spartan Hegemony.

17. *ἔθνε—θύσας δέ*; see on c. 29. 11.

CHAPTER LXVIII.

1. τῇ μητρὶ—οἱ; the οἱ takes up the preceding dat.
2. τῶν σπλάγχων, *i.e.* to administer a solemn oath, cf. Antiph. v. 12 δέον αὐτοὺς τὸν αὐτὸν ὄρκον σοὶ διομοσαμένους καὶ ἀποτόμενους τῶν σφαγίων καταμαρτυρεῖν ἐμοῦ.
4. καταπτόμενος, *calling as witnesses*, VIII. 65 Δημαρτήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος. This use of the word doubtless originated from laying the hand on the image of the god invoked.
5. τοῦ ἐρκείου Διός, the protector of the house and family; his altar stood in the middle of the αὐλή. So Od. χ. 834, Phemius thinks of slipping out into the αὐλή—Διὸς μεγάλου ποτὶ βωμὸν | Ἑρκείου: in Il. A. 773 Peleus sacrifices Διὶ τερπικεραύνῳ | αὐλῆς ἐν χόρτῳ.
6. ὀρθῶς λόγῳ=ὀρθῶς, ἀληθῶς, cf. c. 53. 11, ἀληθεῖ λόγῳ v. 41, 88.
9. ματαιότερον, *more foolish*, III. 56 ὡς δὲ ὁ ματαιότερος λόγος ὥρμηται λέγεσθαι.
11. μετέρχομαι, *appeal to*, in c. 69 with the addition of λιτῆσι; cf. Thuc. VIII. 73 οἱ δὲ ἀκούσαντες τῶν στρατιωτῶν ἕνα ἕκαστον μετῆσαν μὴ ἐπιτρέπειν.
- τῶν θεῶν, without πρὸς, cf. Od. β. 68 λίσσομαι, ἤμιν Ζητὸς Ὀλυμπίου ἡδὲ Θέμειτος, Eur. Hec. 752.
16. γάρ, *for otherwise*, see on c. 50. 10.

CHAPTER LXIX.

1. ἀμβέτο· ἀπεκρίνετο. Before *oratio recta* Hdt.'s rule is to use the ipf. (*e.g.* I. 35, v. 13, 49) or the historic present (*e.g.* I. 37, 40, 42), after it the aorist (*e.g.* I. 36, v. 93, 110) (Kallenberg).
2. λιτῆσι· *iketelais*.
μετέρχεται; see on c. 68. 11, cf. VII. 178 θυσίῃσι σφας μετῆσαν.
3. ἐς σέ, *with regard to you*, cf. I. 86 οὐδὲν μᾶλλον ἐς ἐωντὸν λέγων ἢ ἐς ἅπαν τὸ ἀνθρώπινον.
5. εἰδόμενον· *εἰκός*.
6. συνευνηθέν· *συγκοιμηθέν*.

7. περιτίθει. "Veteres, qui in dicendo et naturam rerum verbis referebant et verborum sensum perspiciebant, solebant dicere κράνος, περικεφαλαίαν, πιλίδιον, στέφανον, προσωπίον, τιάραν, similia, περιτιθέναι, περιτίθεσθαι et in perfecto περικείσθαι, vitiosa sequiorum συνήθεια coepit his substituere επιτιθέναι, επιτίθεσθαι, επικείσθαι," Cobet, *V. L.* 190.

οιχάκει· ᾤχετο.

10. ἐφάμην· ἔφην.

οὐκ ὑπέδεκτο = ἀπηρνεῖτο, as οὐ φημι = nego, cf. III. 130 σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρείος τὴν τέχνην εἰ ἐπίσταιτο. ὁ δ' οὐκ ὑπέδεκτο. Positively = to admit, IV. 167 ἐπυνθάνετο τίς εἴη ὁ Ἄρκεσιλεων ἀποκτείνας, οἱ δὲ Βαρκαῖοι αὐτοὶ ὑπέδεκοντο πάντες.

16. παρὰ τῇσι θύρῃσι τῇσι αὐλείῃσι; the house door so-called as leading into the αὐλή which in classical time was in the interior of the house. In the Homeric house the αὐλή was a court in front of the house. Of the two forms of house it is probable that the palace of the Spartan Kings approached more closely the Homeric.

18. Ἀστροβάκου, an old Spartan hero. Probably a play upon the name (ἀστράβη, ἀστραβηλάτης) gave rise to the story of the ὀνοφορβός.

19. ἀναίρειον, here of the answers of the μάντεις, usually of an oracle—ἀνεῖλεν ὁ θεός, ἡ Πυθία, τὸ χρηστήριον.

20. ὅσον τι καί; according to the English idiom we should rather expect to have the καί in the main clause, but this is not common in Greek. As a rule either καί stands in both clauses or only in the relative clause.

22. ἐν γὰρ σε; see on c. 34. 13.

23. τῇ, as to the point in which.

24. κατὰπτονται—λέγοντες ὥς—οὐ φήσεται. The opt. is used because κατὰπτονται includes past time as well as present, they reproached you and they reproach you still, cf. I. 70 οἱ μὲν Λακεδαιμόνιοι λέγουσι (now as before) ὥς Σάμιοι ἀπελοίατο αὐτόν, III. 87, Arist. *Ran.* 22 αὐτὸς βαδίζω καὶ πορῶ, τοῦτον δ' ὅχῳ | ἔνα μὴ τάλαιπωροῖτο μὴδ' ἀχθος φέροι, cf. *GMT.* § 323.

28. αἰδραῖη· ἀγροῖα.

αἰπέρριψα, below ἐκβάλοι, let fall.

29. ἐννεάμηνα καὶ ἐπτάμηνα; cf. *Il. T.* 117 ἡ δ' ἐκείναι φίλον υἷόν, ὃ δ' ἐβδόμος εἰσπύκει μῆϊς· | ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηρον ἔοντα, *Arist. Hist. Nat.* viii. 4, 584 a 36.

CHAPTER LXX.

3. τῷ λόγῳ φάς, a pleonasm like εἶπε φάς c. 67. 10, cf. *Plat. Gorg.* 469 c ἐμοῦ δὲ λέγοντος τῷ λόγῳ ἐπιλαβοῦ. φάναι ὡς is rare in *Hdt.* "neque nisi de iis quae a veritate abhorrent" *Cavallin*, cf. i. 24, iii. 155; cf. *GMT.* § 753 (92. 2).

5. ὑποτοπιθέντες, the passive aorist in a middle sense as ix. 116, v. *Lex.*

6. ἰδίωκον. There was a law forbidding the Heraclidae to settle abroad, *Plut. Agis* 11.

9. αὐτοῦ; the gen. also v. 67 ὁρτὰς Ἀδρόηστου ἀπελόμενος, elsewhere the double acc. One family of mss. here has the acc., but that is more likely to be due to correction than the gen.

12. μεγαλωστί, un-Attic.

13. πόλεις, the cities of Pergamon, Teuthrania and Halisarna, which remained in the possession of his descendants. *Xen. Hell.* iii. 1. 6, *An.* ii. 1. 3, vii. 8. 17.

15. Λακεδαιμονίοισι, in the eyes of the Lac., cf. i. 117 ὅκως—μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοι εἶην αὐθέντης.

16. ἀπολαμπρυνθείς, distinguished, so in Attic the simple λαμπρύνομαι.

ἐν δὲ δῇ; see on c. 11. 4.

᾽Ολυμπιάδα=᾽Ολύμπια, as in c. 103. 7, 125. 31, and see on c. 36. 2.

17. ἀνελόμενος; see on c. 86. 2.

προσέβαλε. As the owner of the horses Demaretus would naturally be proclaimed victor; προσέβαλε might mean, as Stein supposes, that he transferred the victory to the state, so that the state was proclaimed victor, cf. c. 103. 9. Unless, however, it could be shewn that some other of the Spartan Kings before the time of Herodotus gained a similar victory, the words need mean no more than that Demaretus brought the state the honour of an Olympic victory. According to *Pausan.* (vi. 2. 1) the Lacedaemonians after the Persian invasion devoted themselves keenly to the breeding of horses.

Herodotus here and elsewhere shews himself particularly well informed about this Demaretus. In VIII. 65 he relates an anecdote in which Demaretus is concerned on the authority of Dicaeus son of Theocedes, an Athenian exile in the Persian army. Trautwein, *Hermes* xxv. 535 sqq., tries to shew that Herodotus derived his information about Demaretus from memoirs of his friend Dicaeus.

CHAPTER LXXI.

4. μεταξέτεροι· ἐνιοι.
5. οὐκ ἐβασίλευσε; note the force of the aorist, *GMT.* § 55 (19 note 1).
9. ἔρπον, *sc.* τέκνον, cf. *δίδυμα* c. 52. 10.
10. Ἀρχιδάμος; Archidamus was king 469—427.

CHAPTER LXXII.

1. οὐ μὲν οὐδὲ=οὐ μὴν οὐδέ. In certain phrases Hdt. uses μὲν where in Attic we should have μὴν, e.g. μὴ μὲν (in oaths)= ἢ μὴν μὴ, γε μὲν=γε μὴν. μὲν is found in the same sense in some phrases in Attic, such as ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, οὐ μὲν δὴ.
3. ἐς Θεσσαλίην; this expedition (probably 476 B.C. Busolt, II. 35) was directed against the Alenadae of Larissa on account of their alliance with Persia (VII. 6, 130, IX. 58), their object in this being to make themselves masters of Thessaly, and thus to be able to bring pressure to bear on central Greece.
6. αὐτοῦ ἐν τῷ στρατοπέδῳ, where he was in the camp, cf. IV. 135 τοὺς θνους κατέλιπε αὐτοῦ ταύτη ἐν τῷ στρατοπέδῳ.
7. χειρὶ probably refers to the χιτῶν χειριδωτός, with long sleeves, a form of dress originally un-Greek, common among the barbarians.
8. δικαστήριον. This High Court was composed of the twenty-eight gerontes, the five ephors, and the king of the other house, Pausan. III. 5. 2.
- ἐπαχθεῖς, cc. 82. 1, 104. 8, 136. 4. ὑπο- because the judges would occupy a higher position.
- κατασκάφη; cf. Thuc. V. 63 ἐβούλεον—ὥς χρὴ τὴν οἰκίαν αὐτοῦ (King Agis) κατασκάψαι.

9. Τεγέην. Hither fled also King Pausanias when condemned to death, Xen. *Hell.* iii. 5. 25. Leotychides and he found refuge as suppliants in the temple of Athene Alea, Pausan. iii. 5. 7. Leotychides ceased to be king in the autumn of 469.

CHAPTER LXXIII.

2. αἰδῶθῃ, *got on the right way, succeeded.* ὁδοῦσθαι is used as ὁδός is frequently of the *right way*, e.g. Eur. *Med.* 765 οὐν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλοι, | γεννησόμεσθα κείς ὁδόν βεβήκαμεν; in iv. 139 with the addition of χρηστῶς—τὰ ἀπ' ὑμέων ἡμῶν χρηστῶς ὁδοῦται.

5. δεινόν τινα. τίς (like Lat. *quidam*) strengthens the force of the preceding adj.: with δεινός v. 42, 87, with πολλός c. 78. 10, v. 16, 48, 57, with οὐδέν c. 3. 10, 86. 71, v. 67.

ἔγκοτον. This word is found in Tragedy as an adj.; Hdt. here and c. 133. 5 uses it as a subst.

6. τὸν προπηλακισμόν; see c. 50.

8. ἀντιβαίνειν, *oppose*, so v. 40, viii. 3, Arist. *Eq.* 765.

11. Κριόν; see c. 50. 6.

13. παραθήκη is cited by Phrynichus as the Ionic for παρακαταθήκη, and it is found in all the mss. here and ix. 45. In vi. 86 the mss. vary between παραθήκη and παρακαταθήκη, and in v. 92 παρακαταθήκη is found in all of them. Corresponding to παραθήκη we might expect a verb παρατίθεσθαι (=κατατίθεσθαι), and the A family has this here while the R family has κατατίθενται. As παραθέσθαι is found c. 86. 4, it is better to read παρατίθενται here, and look upon κατατίθενται as one of the Atticisms of the R family.

CHAPTER LXXIV.

1. ἐπείστων γενόμενον, followed by the participle like its Attic equivalent φανερός, cf. ii. 119 ὡς ἐπείστος ἐγένετο ταῦτα ἐργασμένος.

3. ὑπέξισχε· ὑπεξέχωρσε, so v. 72, viii. 132.

6. συνιστάς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ. The same idea was afterwards carried out by Epaminondas, when Megalopolis was founded.

7. ὀρκους προσάγων, *administering oaths*, an unusual expression, cf. ὀρκον ἐπήλασαν c. 62. 9 and Soph. Tr. 255 ὀρκον αὐτῷ προσβαλὼν διώμοσεν.

8. ἡ μὲν· ἡ μὴν, as μὴ μὲν = Attic ἡ μὴν μὴ, cf. on c. 72. 1.

9. πρῶθυμος ἦν; change from the participle to the finite verb, see on c. 13. 8.

10. ἀγινέων· ἄγων.

ἐξορκοῦν τὸ Στυγὸς ὕδωρ, *to administer an oath by the water of the Styx*. This seems to be the only known instance of this acc. after ἐξορκοῦν; the acc. is of the same kind as in δμνμι θεὸν, *I swear by a god*. Herwerden would reject it as a gloss. For the oath by the Styx, cf. Il. O. 37 τὸ κατεβόμενον Στυγὸς ὕδωρ ὅς τε μέγιστος | ὄρκος δεινότητος τε πέλει μακάρεσσι θεοῖσι, Hes. Theog. 400, 775 sq.

11. Στυγὸς. The Styx is thus described by Curtius, *Peloponnesos* i. 195. "A spur of the high mountain chain falls perpendicularly down; the snowy water tumbles down over it in two branches to unite itself through a labyrinth of boulders with the stream below. It is impossible to imagine a more gloomy region; all life is dead among the sharp pointed stones, over which one cannot without danger scramble to the fall, and the wanderer shudders amid the fearful desolation. An extraordinary impression has been produced on all generations of men by this place, through its wildness and the rare appearance in Greece of a high waterfall, and, while now owing to the colour of the stones so far as they are sprinkled by the water it is called the Black-water (Mavronéri), it was among the Hellenes, as the water of Styx, the subject of old and widespread legends." The water of the Styx is still believed by the natives to be fatal. Cf. Leake, *Morea*, III. 160, Baedeker's *Greece*, 290, and for views of it, Wordsworth-Tozer's *Greece*, 108, 384. Leake infers from Hdt.'s description that he never saw it.

ἐν, near, II. 163 ἐν Μωμέμφι πόλει ἐγένοντο ἀμφότεροι καὶ πειρήσεσθαι ἐμελλον ἀλλήλων, III. 45, v. 115, VII. 166.

ὁδ; Stein would read γάρ, but δὲ is not infrequent when logically γάρ might have been expected (parataxis for hypotaxis), cf. c. 107. 23, v. 31 καὶ ταῦτα εὖ παρανοεῖς πάντα, πλὴν τῶν

νεῶν τοῦ ἀριθμοῦ· ἀντὶ δὲ ἑκατὸν διηκόσιαί τοι ἐτοῖμοι ἔσονται.
Other examples i. 74, 136, ii. 100, vii. 9 a.

CHAPTER LXXV.

5. ὑπέλαβε; see on c. 27. 7.

μανίη νοῦσος. Herwerden compares Pausan. ix. 2. 4 λύσσαν νόσον; cf. also expressions like ἱρηξ κίρκος Od. v. 87 βάτραχος γυρίνος, Plat. Theaet. 161 D, θηρίων ἀλωπέκων Strabo, xv. p. 706, where the species is put in apposition to the genus. From the reading of PRs Cobet infers with great probability that Hdt. wrote *μανιάς νοῦσος*, MANIAC being changed to MANIHC by some one who mistook it for a genitive; cf. Eur. Or. 227 ὅταν ἀνῆ νόσος | μανιάς. Busolt suspects that this story was invented to conceal a state secret, Cleomenes probably having been removed by the Ephors.

6. ὑπομαργότερον; see on c. 38. 12.

7. ἐνέκρανε, *drove it in his face*, only here.

8. παραφρονήσαντα; note the force of the aorist.

9. ἐν ξύλῳ. From what follows it is evident that the ξύλον here is the stocks (old Attic ποδοκάκκη) in which the feet only were confined, not the πεντεσύριγγον ξύλον which confined also the hands and the head.

10. φύλακον· φύλακα.

13. τῶν τις εἰλώτων; see on c. 5. 10.

20. καταχορδεύων, *cutting it into lengths like sausages* = ἐπιτάμων κατὰ μήκος above.

21. ὅτι followed by διότι as c. 86. 26—28, ii. 43, 50, iii. 74, ix. 7.

22. ἀνέγνωσε; ἀναγινώσκειν here = ἀναπειθεῖν of c. 66. 9. In Hdt. ἀναγινώσκω is common in the sense of *to persuade*; it is not found in the Attic meaning of *to read*, for which Hdt. uses ἐπιλέγομαι.

23. ἐς Ἐλευσίνα, when Cleomenes invaded Attica probably in the spring of 506, see v. 74.

24. ἔκαρε. κείρειν in this sense is common in Hdt. and is found once in Thuc., i. 64 κείρων τὴν γῆν; in Attic usually τέμνειν.

τῶν θεῶν=Attic τοῶν θεῶν, Demeter and Core. The land consecrated to the goddesses was called 'Οργάς, Pausan. iii. 4. 2.

26. καταγινέων, because the temple lay upon a hill (Stein).

27. ἐν δλογίῃ ἔχων, holding it of no account, ii. 141 ἐν δλογίῃσιν ἔχειν, vii. 226 ἐν δλογίῃ ποιεόμενον and, as a pass. to this, vii. 208 δλογίῃς ἐκύρησε πολλῆς. In this sense the word is un-Attic.

CHAPTER LXXVI.

4. ὅς λέγεται ρεῖν ἐκ τῆς Στυμφλίδος λίμνης. The water of the lake falls into a subterranean channel (*katavothra*) at the foot of Mt. Apelauros which rises precipitously at its south side. The ancients thought that it came out again in Mt. Chaon south of Argos and formed the Erasinus, cf. Pausan. viii. 22. 3. Leake found the same belief among the natives, *Travels in the Morea*, iii. 113, and it is accepted as a fact in Baedeker's *Greece* 289.

6. ἀχανές; so Cobet reads for the unmeaning ἀφανές, comparing Parmenides 18 τὰ δὲ θυρέτρων | χῶσ' ἀχανές ποίησαν ἀναπτάμενοι.

8. ὃν resumes the narrative after the parenthesis.

9. ἐσφαγίετο αὐτῷ. "Herodotus manifestly follows the official Spartan account, which here, as often, conceals the real course of events. The ships could not have been brought from Sicyon or Aegina without great loss of time, they were certainly ordered by Cleomenes before his expedition," Busolt, who looks upon the advance to the Erasinus as a stratagem to blind the Argives.

10. ἐκαλλίφει, impersonal, cf. ix. 38 ὡς δ' οὐκ ἐκαλλίφει μάχεσθαι. The middle is used personally=θέεσθαι as in c. 82. 10.

οὐ—χαίρησιν=κλαύσσεσθαι, would not get off scot-free.

13. μετὰ δὲ [ταῦτα]; see on c. 4. 1.

15. ταῦρον, as in *Od.* γ. 6, ν. 181 a bull is sacrificed to Poseidon.

CHAPTER LXXVII.

2. ἀγγού· ἐγγύς.

4. μεταίχμιον, *intervallum*, c. 112. 4, viii. 140: strange to Attic prose.

5. ἀντίοι· ἐναντίοι, cf. on c. 32. 3.

9. εἶχε; see on c. 2. 1.

10. ἐπίκουνα; the same acc. i. 216, ὁμοῖα vii. 118, 120, παραπλήσια iv. 99. Such adv. acc. are used by Thuc. alone of Attic prose writers.

12. ἡ θήλεια. This oracle is no less perplexing to modern commentators. Perhaps in this version of the story which Hdt. gives ἡ θήλεια was understood of Σπάρτη, ὁ ἄρσεν of the hero Ἄργος. Another interpretation of this oracle in antiquity (Pausan. ii. 20. 10) was that it referred to the repulse of the Spartans by the Argive women (see below c. 82. 13).

13. κῦδος—ἄρπηται, an Homeric expression, *c.g.* i. 803.

14. ἀμφιδρυφίας, of tearing the cheeks in token of mourning, cf. *Il.* A. 393 τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί, | παῖδες δ' ὀρφανικοί.

16. ὄφις, a symbol of Argos, perhaps from the resemblance between Ἄργος and ἄργας, Bekker, *Anec.* p. 442 Δωριεῖς καὶ μάλιστα Ἄργεῖοι τὴν ὄφιν ἄργαν ἐκάλουν. In Eur. *Phoen.* 1137 Adrastus King of Argos bears a δράκων on his shield.

τριόλικτος; whether there is any particular force in this, it is impossible to say. Stein in his last edition adopts the other reading δέλικτος; that might be taken as indicating that ὄφις was used metaphorically—a snake, but a snake without coils—like ἀκραιγεῖς κύνας (of the griffins) Aesch. *P. V.* 803, πτηνὸς κύων (of the eagle) *ib.* 1022.

17. ταῦτα δὴ πάντα συνελθόντα, the concurrence of all these things, refers to the Spartan invasion and the oracle. In Greek as in Latin (*urbs capta*, etc.) the particip. must often be translated by a verbal noun, cf. cc. 95. 19—20, 98. 3—4, i. 8 μετ' ἐμὲ ἐσελθόντα, after my entrance, 54 ὑπὸ τὸν πῦρ κατακαέντα, at the time of the burning of the temple.

CHAPTER LXXVIII.

5. *ἐς*, against, as VII. 103 *λοιον—ἐς πλέονας*, 174 *ἐσέπεσον ἐς τοὺς πολεμίου*, IX. 20, 60, 62, 76, Thuc. IV. 95 *χωρήσατε—ἐς αὐτούς*, Arist. *Eg.* 760 *ὅπως ἐξεῖ πολὺς καὶ λαμπρὸς ἐς τὸν ἀνδρα*; usually *ἐπὶ*.

6. *ἐκ*; see on c. 13. 7.

ἄριστον γὰρ ποιομένοισι κ.τ.λ. According to Plutarch (*Apophth. Lac. Cleom.* 2) Cleomenes concluded a seven days' truce with the Argives and then fell upon them treacherously by night. This probably represents an Argive tradition, Busolt, II. 49, n. The whole of this story is hopelessly mixed with fable. Some accounts put the battle on the seventh day of the month (Arist. *Pol.* VIII. (v.), 2. 3. (8) *ἐν Ἀργεὶ τῶν ἐν τῇ ἐβδόμῃ ἀπολομένων ὑπὸ Κλεομένους*) connecting it, apparently on account of the part which the women are said to have played (see below c. 82), with the Argive festival Hybristica (on the seventh day of the Hermæus the fourth month in Argos) in which the women appeared with chiton and chlamys, the men with peplos and veil. This would explain the predominance of the number 7 (7777 Argives were said to have perished), Busolt, II. 50, note.

9. *πολλῶ-τι*; see on c. 73. 5.

CHAPTER LXXIX.

2. *πυνθανόμενος τούτων*, i.e. learning from them the names of those in the *ἄλσος*.

4. *ἐν τῷ ἱερῷ*; see on c. 19. 16.

5. *φάς· φάσκων*.

ἔποινα· λύτρα, found also IX. 120.

7. *κατά*; see on c. 44. 16.

8. *ὡς ἕκαστος*; see on c. 31. 6. As they would probably come out one by one, the singular is to be preferred.

12. *ὅ τι ἐπρησσον*, how they fared.

13. *δένδρεος*. Elsewhere in the sing. Hdt. uses *δένδρεον* which some editors would restore here.

CHAPTER LXXX.

2. περιεῖν ὕλην, as II. 107 περιῆσαι οἰκίην ὕλην: another construction IV. 164 ὕλην περιήσας τῷ πύργῳ, cf. the double construction of *circumdare*.

8. συμβαλλομαι, *I infer*, c. 117. 8, v. 1.

9. ἐξήκειν, *has been fulfilled*, so ἐξεληλυθέναι c. 82. 7; un-Attic.

CHAPTER LXXXI.

2. ἀπῆκε ἀπέναι; cf. c. 62. 16 ἀπτεῖ ἀπάγεσθαι.

3. ἀριστέας, un-Attic.

4. Ἡραῖον, the famous temple of Hera, to the north-east of Argos.

βουλόμενον—ἀπηγόρευε. The regular construction after ἀπαγορεύειν is the dat., e.g. IV. 125 ἀπηγόρευον Σκύθησι μὴ ἐπιβαίνειν. Krüger refers to Xen. Cyr. I. 4. 14 ἀπηγόρευε μηδένα βάλλειν, but there μηδένα goes closely with the infin. Herwerden reads βουλομένου δὲ αὐτοῦ, Cobet would change ἀπηγόρευε to ἀπείργε.

CHAPTER LXXXII.

1. νοστήσαντα· ἐπαλεθόντα, rare in Attic.

ὑπήγον; see on c. 72. 8.

2. φάμενος, un-Attic.

4. μιν is here neut. = αὐτό, as in I. 93 (= σῆμα), 117 (= τὸ παιδίον), 178 (= τὸ ἄστυ τὸ Βαβυλώνιον), II. 37 (?), III. 111 (= κινάμωμον).

5. σαφηνέως· σαφῶς.

6. ἔλεξε δ' ὦν, but at all events he said. δ' ὦν is often found in Hdt. when to something uncertain is added a certain fact, e.g. IV. 5 ἔμολε μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ὦν III. 80, v. 50.

φάμενος; see on c. 65. 10.

9. πρὶν γε δῆ. With the subj. Hdt. has usually πρὶν ἢ (πρότερον ἢ), or πρὶν ἄν, very rarely πρὶν without one or other of these particles. Sturm (*Geschichtliche Entwicklung d. Construct. mit πρὶν*, 81) would read πρὶν ἄν (AN and ΔH are easily confused, Cobet, *Nov. Lect.* 549), remarking that πρὶν δῆ, πρὶν γε δῆ are not found with the conj. He would also read ἄν for

δὴ iv. 157. In the other passages, i. 32, 82, iii. 109, part of the mss. have *άν*.

10. καλλιπρεομένην = θυομένην, cf. vii. 113 οἱ Μάγοι ἐκαλλιπρέοντο σφάζοντες ἵππους.

12. ἀτρεκίην· ἀλήθειαν.

13. οὐκ αἰρεῖ, present vividly for future, as v. 43 αἴχετο χρησόμενος—εἰ αἰρεῖ, Aesch. Ag. 125 χρόνῳ μὲν αἰρεῖ Πριάμου πόλιν ἄδε κέλευθος, Hdt. vii. 169 τὸν θεὸν ἐπειρώτεον εἰ σφίσι ἄμεινον γίνεται τιμωρέουσι τῇ Ἑλλάδι (γίγνεται however often approaches in meaning to *ἔσται*). According to an Argive tradition Cleomenes attacked the city but was driven back, in which repulse the Argive women with the poetess Telesilla at their head specially distinguished themselves.

14. κατὰ κρης; see on c. 18. 5.

CHAPTER LXXXIII.

1. ἐχρηώθη· ἡρημώθη, cf. Solon, Fr. 37 πολλῶν ἂν ἀνδρῶν ἧδ' ἐχρηώθη πόλις. So already Il. E. 642 χήρωσε δ' ἀγυιάς. Compare χηρεύειν.

2. οἱ δοῦλοι; these were the Γυμνήσιοι, corresponding to the Spartan *Εἰλωτες* as the Ὀρνεᾶται did to the *Περίοικοι*. Aristotle Pol. viii. (v.) 2. 3 says that the Argives admitted some of the *Περίοικοι* to the citizenship. Argos was again in the hands of the old Doric population, at all events by 481 (Hdt. vii. 148, 177), probably, as Busolt (ii. 52) points out, by 490. That would reduce the rule of the Gymnesii to three years 494—1.

3. δύνοντες· διοικούντες.

5. ὀπίσω· πάλιν.

ἀνακτώμενοι ἐς; ἐς is used after the analogy of phrases like ἀναβῆναι ἐς i. 109, περιελθεῖν ἐς, cf. on c. 111. 1.

8. ἄρθμια, peace. ἄρθμιος friendly, is found several times in Hdt. and already Od. p. 427. For the use of the pl. Krüger compares iii. 49 εἰ—τοῖσι Κορινθίοις φίλα ἦν πρὸς τοὺς Κερκυραίους, if the Corinthians had been on friendly terms with the Corcyraeans.

12. ἐπὶ χρόνον συχνόν. The more common order in Hdt. would be χρόνον ἐπὶ συχνόν, cf. on c. 29. 4.

CHAPTER LXXXIV.

3. ἐκ δαίμονίου οὐδενός, *by no divine visitation.*

4. The Greek custom was to mix the wine with water (οἶνος) (ἀκρατος always means this). The proportion of wine to water varied, *e.g.* ἴσον ἴσῳ (equal parts), ἕνα καὶ τέτταρας ($\frac{1}{3}$ wine, $\frac{4}{3}$ water), and very commonly τρία καὶ δύο ($\frac{2}{3}$ wine, $\frac{4}{3}$ water).

6. ἐπαίτε—ἐμβαλεῖν. Hdt. uses the inf. in dependent clauses in *orat. obliq.* more frequently than any other Greek writer, after relatives *e.g.* c. 52. 8, 117. 14, 137. 12, i. 202, iii. 135, 139 (ὁκόσον), vi. 137. 27 (ὅσῳ); after relative phrases, *e.g.* ἐν ᾧ iii. 105, ἐς δ i. 94, 202, ii. 102, v. 85, 86, κατὰπερ ii. 117; after conjunctions ὥς (cum) i. 24, ii. 107, 121, iv. 9, vi. 137. 11, ὥς (quod) iii. 32, ὥς (quemadmodum) ii. 140, ἐπεὶ v. 84, vii. 3, ἐπεὶτε i. 94, vi. 137. 7, ἐπειδὴ iii. 26, ἕως iv. 42, ἔστε vii. 171, ἐνθα iii. 111, ὅκως ii. 140, διότι iii. 55, εἰ i. 129, ii. 64, 172, iii. 105 (collections of examples Cavallin, *De temp. et mod.* 85—96, Sharp, *De infinit.* 42—44).

ἐπαίτε—μετὰ ταῦτα; so v. 25 ἐπεὶ—μετὰ ταῦτα.

7. μεμονέναι, un-Attic, in Hdt. only here.

8. τείσασθαι· τιμωρήσασθαι.

10. Φᾶσιν ποταμόν; when ποταμός is joined to the name of a river, Attic writers generally prefix the article, τὸν Φᾶσιν ποτ. πειρᾶν; the active as probably also in v. 85, usually the middle. The act. also in Thuc. i. 50, ii. 77, iv. 9, 102, 128, vii. 32.

15. μείζωνος, *too much*, explained afterwards as μάλλον τοῦ ἰκνεομένου.

τοῦ ἰκνεομένου; see on c. 65. 15.

17. ἐκ τόσου, *exinde*, so v. 88.

18. ζωρότερον· ἀκρατέστερον, cf. Il. I. 203 ζωρότερον δὲ κέραε. The word is connected with ζάω, ζῶω = *vivifying, strong, fiery*.

19. ἐπισκύθισον. Herwerden compares Anacreon 63, 9 Σκυθικὴν πόσιν παρ' ὀίνῳ | μελετῶμεν. Wecklein (*Tradition der Perserkriege*) looks upon this as an aetiological story invented to explain the origin of the expression ἐπισκύθισον.

CHAPTER LXXXV.

7. *μν* is to be taken with *inf. ἀγεσθαι*, not as governed by *κατέκρυναν*. Why?

10. *Θεαρίδης*; this is the reading of B², the other mss. have *Θεασίδας*. I have found no instance of the latter as a proper name, while *Θεαρίδας* is common.

13. *ἐκδοτον γενόμενον*; see on c. 5. 10: the active to this *ἐκδοτον ποιεῖν*, III. 1.

14. *ὀργῇ χρεώμενοι*; see on c. 10. 4.

15. *ὅκως μὴ—ἐσβάλλωσι*. This is the only instance in Hdt. where *ὅκως μὴ* stands by itself without a preceding verb. The fut. is more common (with *ὅπως* it is always the fut.) GMT. § 283. In Hdt. *ὅκως* by itself is found once III. 142 *ὅκως λόγον δώσεις τῶν μετεχειρίσας χρημάτων*.

ἐξ ὑστέρης, as I. 108, v. 106, cf. *ἐκ νέης* v. 116.

16. *πανώλεθρον*; see on c. 37. 15.

18. *ἐσχοντο· ἀπέσχοντο*, VII. 169 *ἐσχοντο τῆς τιμωρίας*, 237.

CHAPTER LXXXVI.

2. *παραθήκην*; see on c. 73. 18.

προφάσεις ἐλκον. This phrase is also found Arist. *Lys.* 726 *πάσας γε προφάσεις ὥστ' ἀπελθεῖν οἰκάδε | ἔλκουσιν*, where it has the meaning of *drag forth, bring forward*, and so Abicht takes it here to *drag forward pretexts* (by the hair). Krüger understands it as *protracting the matter by excuses*, and this suits the passage better. For this meaning of *ἐλκω* cf. VII. 167 *ἐπὶ τούτου γὰρ λέγεται ἐλκύσαι τὴν σύστασιν, to have protracted the conflict*.

9. *καὶ γάρ*; *καὶ* corresponds to *καὶ* before *μή*, as—so.

11. *συνηείχθη*; see on c. 23. 1.

16. *περιήκειν τὰ πρῶτα*, *summa assecutum esse, principem esse* (Stein), cf. VII. 16 *τά σε καὶ ἀμφοτέρα περιήκοντα ἀνθρώπων κακῶν σφάλλουσιν ὁμιλῶν*.

17. *ἀκούειν ἀριστα*. *εὖ* (*κακῶς*) *ἀκούειν* supplies the passive to *εὖ* (*κακῶς*) *λέγειν*. Similar instances in which the act. and the pass. are supplied by different verbs are, *κατάγειν—κατιέναι, ἀποκτείνειν—ἀποθνήσκειν, ἐκβάλλειν—ἐκπίπτειν, εὖ ποιεῖν—εὖ*

πράσχειν. These are followed by *ὑπὸ* (Ionic *ἐκ*, *πρὸς*) like any ordinary passive.

19. *ἐν χρόνῳ ἰκνεομένη*, *in due time, i.e. the time appointed by fate*.

21. *προϊσχύμενον*, *laying before him*, cf. c. 49. 3.

24. *δνά*; see on c. 48. 5.

ἐν δὲ καί, *and besides*. The usual phrase is *ἐν δὲ δὴ καί*, see on c. 11. 4, and Herwerden would restore this here. *ἐν δὲ καί* is found in the mss. i. 74, ii. 43, iii. 15, ix. 32.

26. *ἐμωυτῷ λόγους ἔσβουν*, *I took counsel with myself*, cf. c. 138. 18, v. 75, viii. 10, and Attic.

27. *αἰεὶ κοτε*; so often in Hdt. e.g. vii. 102, as *δεὶ κοτε* in Thuc.; the *κοτε* seems to intensify the *δεὶ* by throwing it into an indefinite past.

28. *διδότι=δοτι* as in ii. 43 (where as here it comes after *δοτι*), 50, iii. 74. Rarely in Attic Greek, e.g. Isocr. *Panath.* 48 *συρεῖδύια μὲν, ὅτι τοῦτο μόνον ἐξ ἀπάντων τῶν ζῴων ἰδίων ἐφυμεν ἔχοντες καὶ δίδοτι τούτῳ πλεονεκτῆσαντες καὶ τοῖς ἄλλοις ἅπασιν αὐτῶν διηνέγκαμεν*, where it is used to avoid the hiatus; frequent in Aristotle (see Bonitz, *Index*). On Attic inscriptions it appears after 800 B.C. (Meisterhans², p. 211).

οὐδαμᾶ· *οὐδέποτε*, often in Hdt. (in Trag. Soph. *Ant.* 764), similarly *μηδαμᾶ*, *never*, Bechtel, *Ion. inscr.* 258.

29. *ἐπιλεγομένη*; see on c. 9. 10.

31. *ἐξαργυρώσαντα*· Att. *ἐξαργυρίσαντα* (in Thuc. viii. 81, v.l. *ἐξαργυρώσαι*).

ἐπισταμένη. This compound is common in Hdt. and the Tragedians, but from its frequent use it is little more than the simple *ἐπίσταμαι*.

33. *σύμβολα*. This token was broken into two parts, by comparing which the two parties or their descendants could recognise one another, cf. Plat. *Symp.* 191 *ἢ ἕκαστος οὖν ἡμῶν ἐστὶν ἀνθρώπου σύμβολον, ἅτε τετμημένος ὥσπερ αἱ ψῆτται*.

35. *ἀποδοῦναι*; inf. for *ἰπν.* after a preceding *ἰπν.*, so iii. 34 *ἔασον—στρατεύεσθαι*, v. 23 *παῦσον—ποιεῖν*, vii. 159 *ἴσθι—βοηθεῖν*, Anacr. *Fr.* 2 *ἐλθὲ—ἐπακούειν*, *γενέο—δέχεσθαι*.

41. *ἀντιποκρινόμενος=ἀντιλέγων ὑποκρινόμενος*, *replying in contradiction of what the other said*.

43. *περιφέρει με* is rightly taken by Abicht, *nothing that you say brings me round to a knowledge of the matter* (τὸ πρᾶγμα), *i.e. recalls the matter to my mind*, cf. Plato, *Laches*, 180 ε *περιφέρει τίς με καὶ μνήμη ἄρτι τῶνδε λεγόντων*, *some memory takes me back, i.e. I remember*.

45. *καλ—καί*; cf. on l. 9.

46. *νόμοισι τοῖσι Ἑλλήνων χρῆσθαι*, *i.e. I will take an oath of disavowal as is the common custom of the Greeks*.

47. *ἀναβάλλομαι κυρώσειν*, *put off the final decision*; for the fut. cf. v. 49 *ἀναβάλλομαι ὑποκρινεῖσθαι*. With the aor. c. 88. 2, ix. 8. In Dem. 3. 9 *ἐς τοῦτο ἀναβάλλεται ποιῆσειν*, it is uncertain whether *ποιήσιν* or *ποιήσαι* is the right reading.

49. *συμφορὴν ποιούμενοι*; see on c. 61. 20.

50. *ἀπιοστερημένοι*, *defrauded*. *ἀποστερεῖν* = *keep from a man what is his by right, defraud* (*ἀποδοῦναι*, *to give a man what belongs to him*, cf. Shilleto on Thuc. i. 69).

53. *ληίσσεται*, cf. Hes. *Op.* 322 *εἰ γὰρ τις καὶ χερσὶ βίη μέγαν ὄλβον ἔλθαι, | ἥ δ' ἂν ἀπὸ γλώσσης λήισσεται—βρεία δέ μιν μαυροῦσι θεοὶ μνύθουσι δὲ οἶκοι | ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ*; Theog. 499 *ὄρκῳ παρ τὸ δίκαιον ἐλῶν*.

ματέρχομαι, here of assailing with hard words.

59. "*Ὀρκον πάϊς*, *i.e. the vengeance which follows perjury*. In Hes. *Theog.* 281 *ὄρκος* itself appears as the avenger—*ὄρκον ὅς δ' ἡ πλείεστον ἐπιχθονίους ἀνθρώπους | πημαίνει ὅτε κέν τις ἐκῶν ἐπ' ὄρκον ὁμόσση*.

ἐπι = *ἐπεισι*, so *ἐνι* = *ἐνεισι*, Hom. *Od.* λ. 367 *σὸς ἐπι μὲν μορφή ἐπέων ἐνι δὲ φρένες ἐσθλαί, πάρα = πάρεισι* *Od.* δ. 539. Hdt. himself does not use *ἐπι*, but he has *ἐνι*, *πάρα*, *μέτα*.

61. *ὀλέσθαι γενεήν*. "Nothing was more terrible to the Greeks of more ancient times than the dying out of the family, the desolation of the house, whereby the dead lost his religious honours, the gods of the family their offerings, the hearth its flame, the ancestors their name among the living," Müller, *Dor.* ii. 193 (Stein). Compare what Antiphon v. 11 calls *ὄρκον τὸν μέγιστον καὶ ἰσχυρότατον, ἐξώλειαν σαυτὶ καὶ γένει καὶ οἰκίᾳ τῇ σὴ ἐπαρώμενον*.

63. *ἀνδρὸς—ἀμείνων* = Hes. *Op.* 285.

67. *ἴσον δύνασθαι*, *amounted to the same*.

69. ὠρμήθη λέγεσθαι, lit. *started to be told*, cf. iv. 16 τῆς πέρι ὅδε ὁ λόγος ὠρμηται λέγεσθαι; without λέγεσθαι, vii. 180 ὡς φάτις ὠρμηται.

70. λέγεσθαι ἐς, like λέγειν ἐς τὸ πλῆθος, lit. *into the multitude*.

οὔτε τι—οὐδέν, *none at all*, cf. iv. 19, 32, 197, viii. 20. For emphasising τι see on c. 73. 5.

71. ἀπόγονον, sc. τέκνον, cf. on c. 52. 10.

ἰσότη, *family*, as v. 40.

72. ἐκτέτριπται πρόρριξος; cf. Eur. Hipp. 684 Ζεὺς σε γεννήτωρ ἐμὸς | πρόρριξον ἐκτρέψαιεν οὐτάσας πυρί.

CHAPTER LXXXVII.

1. οἱ—ἰσθήκουν; see on c. 12. 24.

3. τῶν πρότερον ἀδικημάτων; see v. 83. 9 sq.

4. δοῦναι δίκας means *to submit a quarrel to fair discussion, to settle it peaceably*, δίκην δοῦναι = *to pay the penalty, be punished*. The plural δίκαι, like σπονδαί = *a treaty*, expresses the mutual action of the two parties. In viii. 100 αἶ τε ἡμῶν ἠπιώθησαν, ἔδωκαν δίκας, *have paid the penalty*, δοῦναι δίκας is used in the sense of δοῦναι δίκην referring to a plurality of instances, as in Plat. Phaed. 113 D.

6. μαιφόμενοι. After this verb in Hdt. the person who excites blame or displeasure stands in the dat., e.g. i. 117, ii. 162, ix. 6. The acc. of the thing is found, e.g. i. 207 τὴν γνώμην, and the acc. and dat. are combined c. 88. 5, iii. 4, viii. 180.

7. ὡς τιμωρησόμενοι. After παρασκευάζω and παρασκευάζομαι in Hdt. the fut. part. is always accompanied by ὡς, e.g. c. 112. 6.

8. γάρ—ἄν; see on c. 11. 6.

9. πανταετηρίς ἐπὶ Σουνίῳ, celebrated every fourth year in honour of Poseidon (Σουνιάριος Arist. Eq. 560), and accompanied by a regatta (Lysias 21. 5). Bursian supposes that he discovered remains of a temple of Poseidon there (Geogr. Gr. i. 325).

10. θεωροῖσα, the vessel that bore the θεωροί, the deputation representing the state at the festival.

CHAPTER LXXXVIII.

2. τὸ πᾶν, *all in their power*, VII. 166 τὸ πᾶν γὰρ ἐπεξελεῖν διζήμενον Γέλωνα; also without the article, *e.g.* VII. 176. "Attic writers say πᾶν or πάντα ποιεῖν without the article" (Krüger). The chronology is here not quite certain. Some, as Duncker and Grote, place the outbreak of the war after the battle of Marathon, about 488—487. Curtius and others put it before Marathon, and assume that it was interrupted by the approach of the Persians. For the literature on the subject see Busolt II. 62 note, who would put the outbreak of the war in the spring of 490, considering that it might quite well have been fought out in the first half of that year. Hdt. (VI. 94) evidently looked upon it as coincident with the Persian preparations.

3. ἦν γάρ. γάρ here does not give the reason for what follows, but introduces a preliminary explanation, *now there was*.

Κνοίθου καλούμενος, a turn of expression more common in poetry, cf. VII. 143 τῷ ὄνομα μὲν ἦν Θεμιστοκλῆς, παῖς δὲ Νεοκλῆος ἐκαλεῖτο.

4. οὗτος; the subject of a preceding γάρ clause is often taken up in the principal clause by a demonstrative pron. or an oblique case of αὐτός, cf. c. 102. 7, 109. 11.

7. ἀναρτημένους· παρεσκευασμένους, cf. VII. 3 ἀνάρτημαι ἐπ' αὐτοὺς στρατεύεσθαι.

8. ἔρδειν· ποιεῖν.

10. ἐς τήν, *by what day*; ἐς denotes the *terminus ante quem*, cf. c. 126. 12, 128. 1, I. 77 παρῆναι ἐς χρόνον ῥητόν, VII. 8 τὸν χρόνον ἐς τὸν ἥκειν δεῖ, Dem. 19. 168 ἐς τὰ Παναθήναια φήσας ἀποπέμψειν, *by the Panathenaic festival*. Akin to this is ἐς δέον, c. 89. 4.

CHAPTER LXXXIX.

1. κατὰ=καθ' ᾧ.

4. ἐς δέον, *at the proper time*; for this below c. 90. 1 ἐς τὸν καιρόν.

ἀξιόμαχοι, frequent in Hdt. and found once or twice in Thuc. IV. 57, V. 2, 60, VIII. 138.

6. *χρῆσαι*; from the context it is plain that this refers to a gift, not to a loan, cf. III. 56 *ἔδοντο τῶν Σιφνίων δέκα τάλαντα σφι χρῆσαι, to oblige them with ten talents*, and L. and S. s.v.

10. *πενταδράχμους*, a merely nominal price.

δωρίνην; see on 62. 4.

11. *ἐν τῷ νόμῳ*, according to the law, cf. Thuc. v. 49 *ἐν τῷ Ὀλυμπιακῷ νόμῳ*.

15. *τῆς συγκειμένης*, gen. after the comparative force of *ιστέρησαν*.

CHAPTER XC.

5. *οικήσαι*. Herwerden adopts *ἐνοικήσαι, to settle in*, proposed by Naber and Cobet for the mss. *οικήσαι*. This is certainly more idiomatic, cf. II. 154, 178 *τοῖσι ἔδωκε Ναύκρατιν πόλιν ἐνοικήσαι*, IX. 106, Thuc. III. 68 *τὴν δὲ πόλιν—Μεγαρέων ἀνδράσι—ἔδωσαν ἐνοικεῖν*, IV. 56. The loss of *ἐν* would be easy after the preceding *ὄν*. But cf. c. 137. 9, III. 159 *ἀπέδωκε τὴν πόλιν οἰκεῖν*.

CHAPTER XCI.

1. *οἱ παχέες*, the wealthy classes, the aristocracy, cf. v. 30 *οἱ παχέες*)(*ὁ δῆμος*. Perhaps originally an expression of dislike, *bloated aristocrat*.

5. *ἐκθύσασθαι, to expiate by sacrifices*: in this sense apparently only here in Classical writers.

7. *πρότερον—ἤ*, so in Attic *φθάσαι πρὶν*; in c. 116. 4, IX. 70 *πρὶν ἤ*.

ἐκπεσόντες; in B.C. 431, Thuc. II. 27.

8. *ὤλων*, especially of a god, cf. Plat. *Euthyd.* 278 *εἰ δὲ νῦν ἀληθῶς ταύτην τὴν ἐπιστήμην ἔχετον, ὤλω εἶπον· ἀτεχνῶς γὰρ ἔγωγε σφῶ ὥσπερ θεῶ προσαγορεύω*.

11. *ἐκφυγῶν—καταφεύγει*, as IV. 23 *δς ἀν φεύγων καταφύγει εἰς τούτους*.

δεσμᾶ=*fetters*, *δεσμοί*=*imprisonment* (Cobet *Nov. Lect.* 562).

12. *Δημήτηρ θεσμοφόρος*; see on c. 16. 9.

ἐπισπαστήρων, rings fastened on to the door, by which the door might be shut from the outside; they might also serve as

knockers; also called κορώναι, *Od.* a. 441 θύρην δ' ἐπέρυσσε κορώνη, or κόρακες. ἐπίσπαστρον is the later form.

15. ἐκείναι; the use of the pronoun here approaches somewhat to that of which an example is found II. 37 κεφαλῇ δὲ κείνῃ = τῇ ἐκείνου.

CHAPTER XCII.

1. σφέας αὐτοὺς = ἀλλήλους.

7. ἀνάγκη λαμβθεῖσαι; probably as members of the Lacedaemonian confederacy, and so under moral compulsion to assist them, Busolt, II. 58.

9. συναπέβησαν; subject to be supplied from Αἰγυπταῖαι νέες.

11. ἐπεβλήθη; more usually ἐπιθεῖναι ζημίαν, ἢ ζημία ἐπικείται, cf. VII. 3 φυγὴν ἐπιβαλὼν ἐνωτῷ.

13. συγγινόντες, *recognising*; see on c. 61. 10.

16. συνεγινώσκοντο; see on c. 61. 10.

17. διὰ δὲ ὧν σφί ταῦτα; for the order cf. c. 50. 8, 69. 22, Diogen. Apoll. Fr. 6 ἀπὸ γάρ μοι τούτου δοκεῖ νόος εἶναι.

20. πεντάεθλον ἐπασκήσας; in IX. 75 he is called πεντάεθλος ἀνὴρ. For the expression cf. IX. 105 ἀνὴρ παγκράτιον ἐπασκήσας, 33 ἀσκέων πεντάεθλον. The five contests are summed up in the line ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

24. κτείνει· ἀποκτείνει.

CHAPTER XCIII.

3. αὐτοῖσι ἀνδράσι, *crews and all*, see on c. 32. 9. "Propriam sedem habet hoc dicendi genus ubi aliqua clades aut strages aut perniciēs commemoratur de iis, quae simul periisse, capta aut absumpta esse dicuntur: ἡ ναὺς αὐτοῖς ἀνδράσι διεφθάρη, αὐτῷ τῷ ἵππῳ ἀπώλετο, αὐτῷ τῷ ἄρματι κατεπόθη," Cobet *Nov. Lect.* 321.

CHAPTER XCIV.

2. τὸ ἑωυτοῦ ἐποίει, *went on with his preparations*.

3. ἀναμμνήσκοντος τοῦ θαράποντος; see V. 105 (Darius on learning of the burning of Sardis) προστάζει ἐνὶ τῶν θεραπόντων δεικνύου προκειμένου αὐτῷ ἐς τρίς ἐκάστοτε εἶπαι "δέσποτα, μέμενο τῶν Ἀθηναίων."

6. διαβάλλειν here=*calumniate*, *traduce*, as v. 35, 96. Hdt. also uses it in the sense of *deceive*, v. 50, 97, 107.

9. γῆν καὶ ἔδαρ; see on c. 48. 6.

φλαύρεις πρήξαντα· κακῶς πράξαντα, which Hdt. has c. 135, v. 84, 35. For φλαύρεις, cf. vii. 106 Ἑλλήνων οὐκ ἐόντων ἀξίων φλαύρεις ἀκούειν (=κακῶς ἀκ.), Eur. *And.* 731 οὐτ' οὖν τι δρᾶσω φλαῦρον οὔτε πείσομαι.

15. ἀδελφιδέον <δ'> ἐωντοῦ; when a person appears as here in two different characters the regular usage of Hdt. requires δέ, e.g. cc. 39. 3, 121. 6, i. 114 ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός, iii. 53, vii. 8 β, 10 α, viii. 71.

CHAPTER XCV.

3. Ἀλήιον πεδῖον, the fertile plain in Eastern Cilicia between the rivers Pyramus and Sarus: it is mentioned in *Il. Z.* 201 ἦτοι ὁ κάπ πεδῖον τὸ Ἀλήιον οἶος ἀλᾶτο (of Bellerophon).

5. ὁ ναυτικός πᾶς στρατός; this position of πᾶς is here permissible because it is accompanied by another adj.

6. ὁ ἐπιταχθεὶς ἐκαστοῖσι; see c. 48.

8. προεῖπε; see c. 48.

9. ἐσβαλόμενοι, *having put on board*, so i. 1 ἐσβαλομένους δὲ ἐς τὴν νέα (τὰς γυναῖκας) οἶχεσθαι ἀποπλέοντας, Thuc. viii. 31 τὰ δὲ ἐσβαλόμενοι ἀπέπλευσαν; usually εἰστίθεσθαι.

13. εἶχον, *directed*, cf. *Od.* i. 279 ἔπη ἔσχες—εὐεργέα νῆα.

15. Ἰκαρον or Ἰκαρίην is Gebhardt's emendation for mss. Ἰκάριον. Those who retain Ἰκάριον explain it by an ellipse of πέλαγος, but what sense could πλεῖν παρὰ πέλαγος have here? Icaros or Icaria was the name of a small island W. of Samos which gave its name to the Ἰκάριον πέλαγος.

διὰ νήσων. νῆσοι without the article=*the islands in the Aegean*, particularly the Sporades, cf. iii. 96. διὰ νήσων πλεῖν was the technical term for the course through the open sea which led from island to island)(πλοῦς διὰ πόρου, keeping to the straits between the islands (Stein).

16. ὥς ἑμὲ δοκεῖν; see on c. 30. 3.

17. τῷ πρότερω ἔτα; this is a mistake, cf. c. 43. Dobree suggests τῷ τρίτῳ (i.e. τῷ γ') πρότερον, a probable correction, or would expel the words.

18. *μεγάλως προσέπεισσαν*; see on c. 45. 11.

19. *ἡ Νάξος—οὐκ ἄλουντα*, the fact that *N.* had not been taken, see on c. 77. 17.

CHAPTER XCVI.

3. *ἐπέιχον*, they intended, so I. 153 *ἐπ' οὓς ἐπέιχε στρατηλατεῖν*, I. 80, 118.

4. *τῶν πρότερον*; when Aristagoras of Miletus came against the island with a Persian force (B.C. 499) v. 80—84.

6. *οὐδὲ καὶ οὐ*. *οὐδέ, μηδὲ* in Hdt. are frequently used for *καὶ οὐ*, *καὶ μή*, e.g. v. 19 *ἀπῶν ἀναπαύεο μηδὲ λιπάρεαι*, further *οὐδὲ* I. 45, 85; *μηδὲ* c. 22. 7, I. 82, III. 76, VIII. 13.

CHAPTER XCVII.

5. *οὐκ ἔα*, *vetabat*, c. 135. 14, VII. 16, 104, 143. It also often = *dissuadebat*, c. 109. 2, v. 96, VII. 18, 47.

6. *Ῥηναίη*. Thuc. III. 104 *ἀπέχει δὲ ἡ Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος...τὴν Ῥήνεια ἐλῶν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλῷ ἀλύσει δῆσας πρὸς τὴν Δήλον*.

9. *οὐκ ἐπιτήδεα καταγνόντες κατ' ἐμέο*. Herwerden would expel the *κατὰ*, but in this matter Hdt. cannot be judged by the Attic standard, cf. on c. 65. 14. For meaning see on c. 2. 9.

10. *ἐπὶ τοσούτῳ γε φρονέω*, lit. *to such an extent have I understanding*, i.e. *I have so much understanding*.

12. *σίνεσθαι*· *βλάπτειν*.

13. *καὶ ἄπιτε*; for this Cobet would read *κάτιτε*, a plausible conjecture, but cf. I. 63 *θαρσεῖν τε κελεύοντες καὶ ἀπίναι ἕκαστον ἐπὶ τὰ ἑωυτοῦ*.

16. *μετὰ δὲ—ἐθυμίση*. From inscr. in *Bull. Corr. Hell.* VI. *στρεπτόν χρυσούν πρὸς τῷ τοίχῳ, Δατίδος ἀνάθημα, ὀλκὴν δραχμαὶ ΔΔΔΠ'*, it appears that Datis gave gifts to the temple (Herwerden). This exceptional treatment of Delos is probably due to the fact that Datis recognised in the Greek Apollo the Persian sun god Mithras.

CHAPTER XCVIII.

3. *μετὰ τοῦτον—ἐξαναχθέντα*, after his departure; see on c. 77. 17.

4. ὡς ἔλεγον; i.e. as Hdt. heard in Delos.

5. καὶ πρῶτα—σεισθεῖσα. Thuc. II. 8 says ἐτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ τούτων (B.C. 431), πρότερον οὕτω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηνται ἐλέγτο καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενέσθαι σημήναι. In view of Thucydides' evident acquaintance with the history of Hdt. it is impossible to believe with Kirchhoff that there were two earthquakes, and that Hdt. was acquainted with one and Thuc. with the other. It is easier to suppose with Wecklein that the earthquake happened after the Persian wars and that at Herodotus' visit the priests connected it with them, while afterwards, when the Peloponnesian war came, it was attached to it.

6. τοῦτο μὲν; μὲν here simply emphasizes the preceding τοῦτο, cf. c. 103. 8, 105. 13.

κου; see on c. 27. 1.

11. ἐπὶ εἴκοσι γενεάς; cf. c. 101. 12 ἐπὶ ἑξ ἡμέρας.

13. τῶν κορυφαίων; i.e. from the struggle between Athens and Sparta for the hegemony of the Greek world.

15. δεικὲς ἀπεικός, unnatural, as III. 33 οὐ νῦν τοι δεικὲς οὐδὲν ἦν τοῦ σώματος νοῦσον μεγάλην νοσέοντος μηδὲ τὰς φρένας ὑγιαίνειν.

With regard to the explanation of the Persian names given in the gloss the following may be noted. Δαρείος, Pers. *Dāraya-vaush* = *Dārayad-vahu*-, possessing wealth, from the participle of the causative of *dar* (= Skr. *dhar*), possess, + *vahu* Zend. *vaḡhu*, good, n. *vohu*, property. Ξέρξης, Pers. *Kshayārshan* = *Kshaya-a-* (√*kshi* rule) + *arshan*-, man. Ἀρτοξέρξης, Pers. *Artakshatra* = *arta-* (Zend *areta*-), high + *kshatra*- (Zend *kshathra*-), kingdom.

CHAPTER XCIX.

8. ἀστυγέτονας· ὁμόρους. ἀστυγέτων is an Ionic and Tragic word used once or twice by Thuc.

9. στρατεύσεσθαι. Dobree's emendation is required by the sense, they said they would not march, not they said they were not marching. Krüger defends the manuscript reading by saying it corresponds to a direct οὐ στρατεύόμεθα, we do not

take the field, but in view of the easiness of confusion between *στρατεγεσθαι* and *στρατεύεσθαι*, that is improbable.

11. *παρέστησαν*, *surrendered*, as III. 13 *μετὰ τοῦτο πολιορκούμενοι χρόνῳ παρέστησαν*, here with the addition *ἐς τῶν Περσέων τὴν γνώμην*, *to the will of the Persians*.

CHAPTER C.

3. *βοηθούς*; for the acc. see Goodwin *Gr.* § 138 n. 8; otherwise v. 80 *Αἰγινητέων δεῖσθαι τιμωρητήρων γενέσθαι*.

4. *ἀπείπαντο*, *refused*, so I. 205 *ἡ δὲ ἀπείπατο τὴν πρόσδοον*, IX. 7 *οὐ καταινέσαμεν ἀλλ' ἀπειπάμεθα*.

5. *τοὺς τετρακισχιλίους*, who had been settled there after the defeat of the Aeginetans by the Athenians (506?), see v. 77. Ael. V. H. VI. 1 gives the number of lots at 2000, *Ἀθηναῖοι κρατήσαντες Χαλκιδέων κατεκληρούχησαν αὐτῶν τὴν γῆν ἐς δισχιλίους κλήρους, τὴν Ἴπποβότον καλουμένην χώραν, τεμένη δ' ἀνῆκαν τῇ Ἀθηνᾷ ἐν τῷ Λεάντῳ ὀνομαζομένῳ τόπῳ, τὴν δὲ λοιπὴν ἐμίσθωσαν κατὰ τὰς στήλας τὰς πρὸς τῇ βασιλείῳ στοᾷ ἐστηκυίας, αἵπερ οὖν τὰ τῶν μισθώσεων ὑπομνήματα εἶχον*. This passage illustrates the usual procedure in such a case:—part of the land was consecrated to a god, part of it leased out by the state, and the remaining part divided up and apportioned by lot among the citizens who applied. The first known instance of this is that of Salamis *circ.* B.C. 570; under the Athenian empire it became common. Such *κληρουχίαι* served a double purpose; they provided for some of the poorer citizens, and at the same time, like the Roman *coloniae*, they were Athenian garrisons, supporters of the Athenian Empire in the territory of the allies.

6. *τῶν ἱπποβοτέων*; cf. v. 77 *οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων*, because they formed the cavalry force, and also because only the rich could bear the expense. So the Attic *ἱππῆς* were drawn from the wealthy classes and were of aristocratic tendencies; cf. Aristot. *Pol.* VI. (IV.) 3. 1289 b *καὶ τῶν γνωρίμων εἰσι διαφοραὶ καὶ κατὰ τὸν πλοῦτον καὶ τὰ μεγέθη τῆς οὐσίας, οἷον ἱπποτροφίας, τοῦτο γὰρ οὐ ῥάδιον μὴ πλουτοῦντας ποιεῖν· διόπερ ἐπὶ τῶν ἀρχαίων χρόνων ὅσαι πόλεις ἐν τοῖς ἵπποις ἡ δύναμις ἦν, δαμναρχίαι παρὰ τοῖς ἡσάν· ἐχρῶντο δὲ πρὸς τοὺς πολέμους τοῖς*

ἴπποις πρὸς τοὺς ἀστυγέτονας, ὅλον Ἑρετριεῖς καὶ Χαλκιδεῖς καὶ Μάγνητες οἱ ἐπὶ Μαϊάνδρῳ, καὶ τῶν ἄλλων πολλοὶ περὶ τὴν Ἀσίαν.

8. ἦν ἄρα; the idiomatic use of ἄρα with the imperfect to indicate some sudden disillusion or unexpected discovery, e.g. III. 65 ἐν τῇ γὰρ ἀνθρωπότηι φύσι οὐκ ἐνῆν ἄρα τὸ μέλλον γενέσθαι ἀποτράπειν, IV. 64, VII. 35, and the lines of Euripides said to have been spoken by Brutus when about to die, ὦ τλήμων ἀρετῇ, λόγος ἄρ' ἦσθ' ἐγὼ δέ σε | ὡς ἔργον ἥσκουν, σὺ δ' ἄρ' ἐδόυλευες τύχῃ.

ὑγιές, *sensible, sound*, as I. 8 λέγεις λόγον οὐκ ὑγιέα. Cobet remarks "mallem βούλευμα abesset," comparing Arist. *Pl.* 362 ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστὶν οὐδενός, *there's no good in any one*, where Blaydes gives numerous other examples.

9. ἐφρόνεον διφασίας ἰδέας, *they were of two opinions*, lit. *two different kinds of opinions*; ἰδέα = *kind, sort*, as c. 119. 14 παρέχεται τριφασίας ἰδέας, *διφασίος* is common in Hdt. but unknown to Attic prose.

11. ἐκλιπεῖν τὴν πόλιν ἐς; i.e. *to leave the city and go to*, so VIII. 150 ἐμπρήσας Θεσπίων τὴν πόλιν αὐτῶν ἐκλελοιπότες ἐς Πελοπόννησον.

14. ἐσκευάζοντο· παρεσκευάζοντο, cf. v. 103 πόλεμον ἐσκευάζοντο.

16. ὥν τὰ πρῶτα; cf. IX. 78 ἦν Λάμπων Αἰγινητῶν τὰ πρῶτα, Eur. *Med.* 916 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας | τὰ πρῶτ' ἔσεσθαι, Arist. *Ran.* 421 κάστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας, Lucr. I. 86 ductores Danaum delecti prima virorum.

17. πάντα—πρήγματα; *their whole present situation*: in somewhat different sense v. 33 ἔπεμπε ἐς Νάξον πλοῖω ἄνδρας φράσσοντας τοῖσι Ναξίοισι πάντα τὰ παρεόντα σφί πρήγματα, *all the troubles that threatened them*.

18. προσεδείτο; see on c. 35. 19.

CHAPTER CI.

3. κατέσχον τὰς νέας, with νέας also e.g. VII. 59, VIII. 40; without νέας e.g. VII. 188, VIII. 40 and usually in Attic.

5. ἵππους—ἐξεβάλλοντο) (ἐσβαλόμενοι δὲ τοὺς ἵππους c. 95. 9.

8. ἐποιέοντο βουλὴν; see on c. 27. 15.

10. *ἐνίκα*, prevailed, so VIII. 9 *ἐνίκα*—πορεύεσθαι, Thuc. II. 54 *ἐνίκησεν*—εἰκότως λοιμὸν εἰρήσθαι.

12. ἐπὶ ξ; see on c. 98. 11.

16. τοῦτο μὲν—τοῦτο δέ; see on c. 27. 3.

17. ἀποτινύμενοι τῶν—ἱερῶν, cf. III. 42 *τείσασθαι βουλόμενοι*—τῆς ἀρπαγῆς.

19. *ἐντολάς*, un-Attic.

CHAPTER CII.

3. *κατέργοντες*. This gives no satisfactory sense. The only meaning it could have is to *press hard*, to *reduce to straits*, as Thuc. VI. 6 *κατέργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν*, where the sense is made clear by the addition τῷ πολέμῳ. That meaning does not suit the context here; we should rather expect something like *hastening*, *κατεπείγοντες* τὸν πλόον(?) Stein, or *despising*, *κατηλογέοντες* Herwerden, but no certain correction has been proposed.

4. καί; see on c. 69. 20.

5. *Μαραθῶν* here means not Marathon in its strict sense, but the plain in which Marathon lay, the Attic Tetrapolis, including Marathon, Tricorythus, Oenoe and Probalinthus.

ἐπιτηδεύατον—*ἐνιππεύσαι*; note the idiomatic use of the prep. c. g. VII. 59 *ἔδοξε*—ὁ χώρος εἶναι *ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐναριθμῆσαι τὸν στρατὸν*, IX. 7 *ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρης ἐπιτηδεύατόν ἐστι ἐμμάχεσθαι τὸ Θριάσιον πεδῖον*, and see note on c. 90. 5. Hippias was doubtless also influenced by the fact that it was here that his father Pisistratus landed when he effected his return; Pisistratus found his chief support among the Diacrii, men of the hills (Aristot. *Athen. Pol.* c. 13).

CHAPTER CIII.

3. ὁ δέκατος; see on c. 111. 9.

5. *κατέλαβε*; see on c. 38. 9.

7. Ὀλυμπιάδα ἀνελέσθαι; see on c. 70. 14.

8. ταύτην μὲν; see on c. 98. 6. Hdt. emphasizes the fact that this was not the only victory in the family.

9. *ἐξενέκασθαι*, win, cf. Dem. XIV. 1 τοῦ λέγειν εἰ τὴν δόξαν ἐκφέρωνται (Krüger), Soph. *El.* 60 *ἐξενέγκωμαι κλέος* (Abicht); so often the simple *φέρεισθαι*.

11. παραδίδοι—δινακηρυχθήναι; see on c. 70. 17.
17. πρυτανήιον; the Prytaneum lay on the N. slope of the Acropolis by the Agora.
18. ὑπείσαντες, *setting in ambush*. Cobet followed by Herwerden would read ὑπείσαντες, but in i. 66 the mss. agree in εἰσάμενος, in iii. 126 ὑπείσας is in PRsv corrupted into ὑπείς. Moreover as εἶσα stands for ἐ-σεδ-σα, the regular form of the participle would be not ἴσας but ἔσας, cf. ἐσαμένων, Thuc. iii. 58. It is better then to accept the irregularity and adhere to the traditional reading.
19. διὰ Κολῆς. The deme Κολῆ lay by the Melitian gate to the west of the city, cf. *Anon. Biog. of Thuc.* 10. There is still preserved a tomb on the Museum hill, which may be the family burying-place of Miltiades.
23. οὔδαμαί; the plur. refers to teams of horses.
24. τῷ Κίμωνι, possessive dative, cf. on c. 41. 11.
28. ἀπό; in Hdt. usually ἐπί, see on c. 47. 4.
29. Μιλτιάδης. The nom. is supported by iv. 56 ὄνομα δὲ ἔχει, τόπερ ὁ χώρος αὐτός, Γέρρος, v. 52 ὁ δὲ τέταρτος τῶν ποταμῶν ὄνομα ἔχει Γύνδης. The nom. is used because ὄνομα ἔχει = ὀνομάζεται, cf. also ii. 44 καὶ ἄλλο ἱερὸν Ἡρακλέος ἐπωνυμίην ἔχοντος Θασίου εἶναι. In iii. 61 the acc. is found, ὄνομα τῷντὸ εἶχε Σμέρδων.

CHAPTER CIV.

3. ἄμα μὲν γὰρ κ.τ.λ., explanatory of διπλόον θάνατον, see on c. 9. 17.
8. ὑποδεξάμενοι, *excipere*, cf. *L. & S.*
11. αἰρεθεὶς ὑπὸ τοῦ δήμου (λαχών. Even when lot was introduced for most offices at Athens, the στρατηγοὶ were appointed by open voting (χειροτονία) since the office required technical knowledge.

CHAPTER CV.

3. Φιλίππιδην. This, which is the reading of Rsv here, and according to Holder in the following chapter (wanting in s), has been shewn by Stengel (*Jahrb. f. Class. Phil.* 119. 820) to be the form that has the support of other ancient authorities.

Φειδιππίδης as a name is found only Arist. *Nub.*, and was probably introduced by some one who remembered it there, and who considered it a more appropriate name for a runner than Φιλίππίδης.

4. ἡμεροδρόμον, cf. Liv. xxxi. 24 *hemerodromos vocant Graeci ingens die uno cursu spatium emetientes.*

5. τοῦτο, sc. τὸ ἡμεροδρομεῖν, cf. II. 37 εἴματα δὲ λίνεα φορέουσι αἰεὶ ἐπιτηδεύοντες τοῦτο μάλιστα.

αὐτός τε ἔλεγε; an hyperbaton, such as is common enough in Hdt. e.g. III. 61 μαθὼν τε τὸν Σμέρδιος θάνατον ὡς κρίπτοιο γερόμενος, καὶ ὡς ὀλίγοι εἴησαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, 71, VIII. 126. There is no need with Herwerden to change it to γε.

7. Παρθένιον ὄρος; this formed the boundary between Argolis and Arcadia. From Argos a footpath led over the mountain to the plateau of Tegea.

περιπίπτει· ἐντυγχάνει.

9. δι' ὅ τι, why.

13. ταῦτα μὲν; see on c. 98. 6.

καταστάντων—εἰ τῶν πρηγμάτων, *rebus bene constitutis*, cf. VII. 158 ἀλλ' εἰ γὰρ ἡμῶν καὶ ἐπὶ τὸ ἄμεινον κατέστη.

15. Πανὸς ἱερόν, the grotto of Pan on the north-west side of the Acropolis, under which has been discovered a relief representing Pan playing the pipe to a female figure.

17. λαμπάδι=λαμπαδηφορίη, a torch race, such as was connected with the worship of other gods, such as Hephaestus.

ἱλάσκονται, *conciliate, render propitious*, cf. V. 47 θυσίησι αὐτὸν ἱλάσκονται, IV. 59, VII. 117.

CHAPTER CVI.

2. ὅτε περ—καί, *tum ipsum cum* (Stein).

3. δευτεραίος, i.e. within at the utmost 48 hours. The distance between Athens and Sparta is about 150 miles.

4. ἀπικόμενος ἐπὶ, as VII. 172 ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἄγγελοι ἔλεγον, IX. 5; similarly καταστάντες ἐπὶ τοὺς ἀρχοντας III. 46, VIII. 79 στάς ἐπὶ τὸ συνέδριον.

7. δουλοσύνη· δουλεία.

9. πόλι, *by a city.*

11. *ἔαδε· ἔδοξε*, as often in Hdt., cf. *ἄδος*=*δόγμα*, *ψήφισμα* on an inscription of Halicarnassus, *I. I.* 238.

15. *εἰνάτη δέ*. The meaning evidently is not that they would not go out on the ninth unless it was full moon on that day (which, as the month was lunar, would be an absurdity), but that they would not go out before the full moon, as Pausan. *i.* 28. 4 expresses it *εἶναι γὰρ δὴ νόμον αὐτοῖς μὴ πρότερον μαχουμένους ἐξιέναι πρὶν ἢ πλήρη τὸν κύκλον τῆς σελήνης γενέσθαι*. This can be got from the Greek only by a very forced interpretation, and Cobet, relying on the fact that in Plut. *de Malig. Her.* *εἰνάτη* is omitted, would with great probability substitute for *εἰνάτη δέ*, *οἱ δέ*.

ἐξελεύσεσθαι· ἐξιέναι, see on c. 9. 24.

16. *μὴ οὐ*; see on c. 9. 8.

The exact force of this law it is impossible to determine. Hdt. does not say whether it held good for all the months. Plut. *l.c.* objects that the Laedaemonians often enough undertook expeditions in the first half of the month; but Hdt.'s words only mean from the 9th to the 16th. Curtius and Duncker assume after Boeckh that the tidings came on the ninth of the Doric month Carneus, from the 7th to the 15th of which the festival of the Carneia was celebrated, during which the Dorians abstained from arms, *vii.* 206, Thuc. *v.* 54, 75. Busolt points out against this that in *vii.* 206 Hdt. expressly mentions the Carneia, and that the fact that he does not mention it here is an indication that the Athenian messenger did not arrive during this festival. Be that as it may, there is no reason for supposing that this was a mere pretext for delay.

CHAPTER CVII.

4. *παροιχομένης· παρελθούσης*.

5. *τῇ μητρὶ*, interpreted by Hippias to mean his native country, referring to his burial in it, cf. *τελευτήσῃ—γηραιός*.

6. *συνεβάλετο*; see on c. 80. 8.

9. *τοῦτο μὲν—τοῦτο δέ*; see on c. 27. 3.

10. *ἀπέβησε· ἀπεβίβασε*.

11. *Αἰγύλαιαν*; now *Stouronisi* in the Bay of Styra (*Stoura*) to the W. of Euboea.

14. *δίποντι*· *διακοσμοῦντι*.

15. *μέζον ἢ ὥς*. "Recte R μέζον, dicitur enim μέγα πταρεῖν et μέγα βῆξαι," Cobet. For the construction cf. I. 22 ἤκουε—τοὺς ἐναντίους λόγους ἢ ὥς αὐτὸς κατεδόκει, also *παρὰ δόξαν*—ἢ ὥς I. 79, VIII. 4.

17. *ὑπὸ βίης* goes with *ἐκβάλλει*.

21. *παραστάτας*· *παραστάντας*.

23. *μέρος μετῆν*. *μέρος* is here joined with *μετῆν* as it often is with *μετέχειν*, e.g. Aesch. Ag. 512 *μεθέξειν φιλτάτου τάφου μέρος*, Cho. 290.

CHAPTER CVIII.

2. *ἐξηλυθῆναι*; as in c. 82. 7.

3. *ἐν τεμένει Ἡρακλέος*. See *Appendix on Marathon*. The Heracleum at Marathon was considered to be the oldest in Greece. Marathon seems to have been a Phoenician trading station, and Heracles a Greek form of the Phoenician Melqart.

4. *καὶ γὰρ καὶ*; the second *καὶ* goes with *καὶ πόνοιν* = *et—et*.

5. *ἔδεδόκσαν*; according to Thuc. III. 68, in the ninety-third year before the destruction of Plataea, i.e. B.C. 519. Grote with great probability brings it into connection with Cleomenes' visit to Athens to expel the Pisistratidae, and puts it 510 B.C. Busolt (I. 609) follows Grote, and supposes with Gutschmidt that in Thuc. 93 is a mistake for 83 (ζγ for πγ).

8. *ἔδωσαν*, offered.

12. *ἐκαστέρῳ*· *πορρωτέρῳ*, too far away. *ἐκὰς* is also used by Thucydides.

13. *ψυχρή*, vain, idle, useless, cf. IX. 49 *ψυχρὴ νίκη*.

φθαίητε—ἢ πυθέσθαι, a rare construction. Krüger compares Xen. Cyr. I. 6. 39 *ἡσκήκης δὲ φθάνων ἔλκων ἢ τὰ πτηνὰ φεύγειν*, Theocr. II. 114, usually *πρὶν ἢ* or *πρότερον ἢ*, see on c. 91. 7. Herwerden would insert *πρὶν*.

18. *κατά*, causal, see on c. 1. 6.

22. *ἠπίστησαν* = *ἠπείθησαν*, so in Tragedy, v. I. and S., and Plat. Theaet. 146 B οὐτε θέμις περὶ τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι ἀπειθεῖν.

23. ἱόμενοι· καθεζόμενοι.

ἱόμενοι ἐπὶ τὸν βωμόν, in the attitude of suppliants, cf. Eur. Suppl. 93 μητέρα γεραῖαν βωμῶν ἐφημένην.

τὸν βωμόν; cf. Thuc. vi. 54 Πεισίστρατος ὁ Ἰππίου τοῦ τυραννεύσαντος υἱὸς—ὅς τῶν δώδεκα θεῶν βωμόν ἐν τῇ ἀγορᾷ ἀρχῶν ἀνέθηκε. Like the *miliarium aureum* in the forum at Rome, it was from it that distances were reckoned at Athens, cf. ii. 7 τῇ ἐξ Ἀθηνέων ὁδῷ τῇ ἀπὸ τῶν δώδεκα θεῶν τοῦ βωμοῦ φερούση κ. τ. λ.; C. I. A. i. 525 ἡ πόλις ἔστησέν με βροτοῖς μνημεῖον ἀληθές, | πᾶσιν σημαίνειν μέτρον ὁδοπορίας· | ἔστιν γὰρ τὸ μεταξὺ θεῶν πρὸς δώδεκα βωμόν | <ἐξ καὶ> τεσσαράκοντ' ἐγ λιμένος στάδιοι. Twelve gods appear at different places, but the deities vary. At Athens they were the six pairs, Zeus Hera, Poseidon Demeter, Apollo Artemis, Hephaistus Athene, Ares Aphrodite, Hermes Hestia.

29. ἐπὶ τοιαύτῃς, on these conditions, of which εἶναι is explanatory. Such an inf. is generally accompanied by ἐπ' ὥστε or by ὥστε.

30. τελεῖν ἐς, i.e. to be members of the Boeotian federation, see on c. 53. 18.

32. ἐπέθηκαντο· ἐπέθεντο.

36. ἐποίησαντο εἶναι. Hdt. is fond of adding εἶναι in this way; so with καθιστάναι v. 25, 94, with ἀποδεικνύναι v. 25, 99, even with ὀνομάζω iv. 33.

37. Ὑσιᾶς. Hysiae appears soon after this (v. 74) as an Attic deme. The Asopus was now made the boundary between Thebes and Plataea on the one hand, and Hysiae on the other, whether the latter was now for the first time incorporated, or whether, as is more probable, its boundaries were only extended.

CHAPTER CIX.

With regard to this account Busolt ii. 75 remarks, "if we may see in this statement of Herodotus about the council of war anything more than a mere dramatic dress (Müller-Strüberg, *Jahr. f. class. Phil.* 119 (1879), 441), Miltiades, before he came forward in the council with a definite proposal, would have informed himself privately of the views of his colleagues,

and then, when he saw that he had the half against him, have entered into negotiations with Callimachus."

1. ἐγίνοντο δίχα, were divided=ἐσχίζοντο VII. 219; in its literal sense Thuc. I. 64 δεδίωτες μὴ—δίχα γενομένοις ἐπιθῶνται.

2. οὐκ ἐόντων, dissuadentibus, see on c. 97. 5.

ὀλίγους, too few, lit. few with respect to encountering, so VII. 207 ἐόντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέσασθαι, Thuc. I. 50 δέσαντες—μὴ—αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὥσι.

4. τῶν δὲ καὶ Μιλτιάδεω, others and among them Miltiades, cf. 140. 14.

6. ἐνίκα, was on the point of prevailing.

7. ψηφισοφόρος, ἅπαξ λεγ. He would seem from this to have voted last, so that if, as here, the στρατηγοὶ were equally divided, his vote was decisive.

κυνάρη λαχὼν) (χειροτονηθείς. As the introduction of the lot for all offices that did not require military experience or technical skill (e.g. the στρατηγία) in all probability formed part of the reforms of Ephialtes, Hdt. seems here to have been led into error by the later usage.

8. πολεμαρχεῖν. In the Solonian constitution the πολέμαρχος was the head of the army; also, as strangers and enemies were synonymous, he was entrusted with the protection of the rights of aliens (Meyer and Schömann, *Der Attische Process* I. 65). After the reforms of Cleisthenes the command alternated, ten στρατηγοὶ were chosen annually one from each of the ten new tribes, and the Polemarchos, though he marched out of the city at the head of the army and enjoyed certain honorary rights, such as the position at the extremity of the right wing in battle (see below c. 111. 6), was no longer commander-in-chief, but was attached to the council of the generals in which he had a vote and probably the presidency (cf. Appendix II). This is the last occasion on which he is found in the field; hereafter he appears as a purely civil magistrate: only the sacrifice offered by him to Artemis Agrotera and Enyalios, and his superintendence of the ἐπιτάφιος ἀγὼν are survivals of his original military authority.

11. Ἀφιδναῖος, of Aphidna, a deme near Decelea belonging to the tribe Aiantis.

12. ἐν σοι—ἐστί, it rests with you, III. 85 ἐν τούτῳ τοί ἐστι ἡ βασιλέα εἶναι ἢ μή, VIII. 60 ἐν σοι νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, 118.

13. μνημόσυνον· μνημεῖον, also Thuc. v. 11. Most edd. adopt here the pl. μνημόσυνα, and that is doubtless used of a single memorial, e.g. II. 48 (of the Labyrinth); VII. 24 (of Xerxes' canal); in IV. 88 μνημόσυνον in an epigram varies with μνημόσυνα in text, but as the sing. is also found (II. 135, IV. 81, 88, 166), and in the following all the odd. have οἶον, I have followed Herwerden in adopting the reading of the R family.

14. ἐς τὸν ἅπαντα—βίον, as long as there are men, to all eternity. More usually, ἐς τὸν ἅπαντα χρόνον, or αἰῶνα.

17. μὲν γε. γε heightens the contrast, cf. on c. 46. 11. ὑποκύψωσι; see on c. 25. 10.

18. δέδοκται, it has been determined, i.e. by Hippias and the Persians; cf. VII. 16, IX. 74. Others would read δέδεκται, it has been shewn, i.e. by the example of other places.

22. σέ τοι, you, above all others.

ἀνήκα, below ἐς σέ τείνει: un-Attic.

23. ἔρχομαι φράσω, just as we say, I am going to tell. This periphrasis with ἔρχομαι is common in Hdt. e.g. I. 5, II. 40, 99, III. 6, IV. 99, VII. 102; Plat. Theaet. 180 c.

26. ἔλπομαι· ἐλπίζω, an Ionic verb. Here, as often, it means think, suppose.

29. σαθρόν, properly of a rift, crack in a vessel, continues the metaphor of διασείσειν (Abicht), which has the meaning not so much of to throw into confusion, as to set at variance, to introduce discord.

30. τὰ ἴσα νεμόντων; see on c. 11. 17.

31. συμβολῇ, engagement, as c. 120. 6, I. 66, 74 etc., apparently unknown in Attic prose.

32. ἐκ σέο ἤρτηται; cf. IX. 80 πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτηται ἐκ Πέρσεων.

34. ἀποσπεύδεν, dissuadere)(ἐπισπεύδεν, cf. VII. 18 καὶ Ἀργάβανος, ὃς πρότερον ἀποσπεύδων μόνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν.

CHAPTER CX.

3. ἐκεκέρωτο, *was determined once for all.*
5. τῶν ἡ γνώμη ἔφερε, *whose judgment inclined to, sententia ferebat*, so v. 118, viii. 100, un-Attic.
6. πρυτανή is here used of the alternating command of the generals.
7. ὁ δὲ . . . ἐγένετο. See *Appendix on Marathon.*
8. συμβολὴν ἐποιεῖτο; see on c. 27. 15.

CHAPTER CXI.

1. ἐς ἐκείνον περιῆλθε, *came to his turn.* περιελθεῖν is often used by Hdt. of succession in office and the like, e.g. i. 187 ἐς Δαρεῖον περιῆλθε ἡ βασιλείη, iii. 65, 140.

3. ἡγεῖτο. This seems to mean here not that he commanded the right wing, but that he had the post of honour on the extreme right, that he led off the right wing, the rest of the army being posted beside him according to the succession of their tribes (ἐξεδέκοντο). This post he occupied as the representative of the ancient king (Eur. *Supp.* 657).

6. ὡς ἡριθμύοντο. There are two ways of taking this. (1) The imperfect may stand, by assimilation to the tense of the main clause, for the present, *as they are numbered*, referring to the fixed official order of the tribes—Erechtheis, Aegeis, Pandionis, Leontis, Acamantis, Oeneis, Cecropia, Hippothontis, Aeantis, Antiochis. (2) The imperfect may be taken literally, *according to their order at the time*, the order of the tribes being determined by lot, as it was for many other purposes. In support of the former view it has been pointed out that, at the beginning of the Peloponnesian war, the names of the citizens who fell in battle were inscribed according to the fixed order of the tribes (*C. I. A. i.* 443, 446, 447), and as we are told (Pausan. i. 32. 3) that the names of those who fell in the battle of Marathon were inscribed on στήλαι according to their tribes it has been concluded that they were arranged in their official order. But even granting that no change took place between 480 and 430 (and we know that changes did take place in the organisation of the army within that period, e.g. the com-

- mand of the contingents of the tribes passed from the *στρατηγοί* to the *ραξίλαρχοι*, it does not of necessity follow that they fought in the same order. It is manifestly unfair that any one tribe should always occupy the post of honour, while in the state list it was obviously more convenient to follow the official order. Apart from this general consideration the following facts are in favour of the second alternative. (1) According to Plutarch, *Aristid.* 5, the Antiochis and Leontis stood side by side in the centre. (2) In Plutarch, *Symp. Prob.* 1. 10. 3, it is asserted on the authority of an epigram of Aeschylus that the Aeantis occupied the right. (3) Miltiades (c. 103. 3) is called *ὁ δέκατος*, while his tribe Oeneis according to the official order was sixth. The validity of the first two arguments has been called in question, the former statement being said to be an invention to bring Aristides and Themistocles together, while the second may be due to confusion between Callimachus and his tribe. But the third could only be explained away on the supposition that the *στρατηγός* need not be a member of the tribe commanded by him—which, though true of later times, is extremely improbable of a period when the *στρατηγός* led the tribe on the battle field. [Mr Giles suggests that *ὁ δέκατος* as applied to Miltiades may be a reminiscence of the later phrase *αὐτὸς δέκατος τρίτος* etc. where the general so mentioned is always the responsible head of the expedition.] For the latest discussion of the question see A. Mommsen, *Philologus*, XLVII. 449.

9. ἀπὸ ταύτης δέ. This emendation of Herwerden is the simplest correction of γὰρ which can only be explained by a very harsh ellipsis such as *by this they gained the goodwill of the Athenians for*, or *it is certain that they took part in the battle for*.

σφι refers proleptically to Πλαταιεῖσι: for the position cf. on c. 34. 13.

θεοσίας ἀναγόντων; cf. ὁρτὴν ἀνάγειν, II. 40 μελίστην οἱ ὁρτὴν ἀνάγουσι, 60, 61, 122, III. 79, “an quod altioribus in locis plerumque locata sunt templa deorum quibus sacra fiunt?” Schweig., “because for the most part in connexion with the festival there was a solemn procession to the temples which as a rule lay higher,” Abicht. Cf. Thuc. III. 104 χοροὺς

ἀνῆγον αἱ πόλεις, *i.e.* "to the gods enthroned on high" Classen, and the use of ἀνατιθέναι of dedicatory offerings.

11. κατεύχεται ὁ κήρυξ, *i.e.* the herald repeated the prayer before the assembly, cf. Thuc. vi. 82 εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς—ξύμπαυτες ὑπὸ κήρυκος ἐποιούντο (Stein).

12. τὰ ἀγαθὰ, either (1) *what was good for them* (as in Xen. *Men.* i. 3. 2 (Σωκράτης) ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδοναι), or (2) *the good things mentioned in the prayers*. A similar honour was paid to the Chians for their fidelity, ὥστε τὰς εὐχὰς κοινὰς καὶ περὶ ἐκείνων καὶ σφῶν αὐτῶν ἐποιούντο, καὶ σπένδοντες ἐπὶ ταῖς θυσίαις ταῖς δημοτελέσιν ὁμοίως ἤρχοντο τοῖς θεοῖς Χίοις δίδοναι τὰγαθὰ καὶ σφίσιν αὐτοῖς, Theopomp. *apud* Schol. *Arist. Av.* 880 δίδοναι Νεφελοκοκκυγέουσιν ὑγίειαν καὶ σωτηρίαν αὐτοῖσι καὶ Χίοισι, a parody on this custom. These passages are in favour of the second interpretation.

15. τὸ στρατόπεδον—τὸ μὲν—τὸ δέ; the whole is put in opposition to its two parts.

16. αὐτοῦ; see on c. 80. 8.

ἐπὶ τάξις ὀλίγας, *a few ranks deep*, cf. vii. 188 ὠρμέοντο ἐς πόντον ἐπὶ ὀκτὼ νέας. In Attic the gen. is more usual.

CHAPTER CXII.

1. διετέτακτο, impersonal.

ἐγένετο καλὰ; so χρηστά, ix. 61, 62; in the same chapters also without the adj., 61 τῶν σφαγίων οὐ γενομένων, 62 ὡς δὲ χρόνῳ κοτὲ ἐγένετο, and so in Attic, Thuc. v. 55 οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο, 116.

2. δαπέθησαν, like runners in a race.

3. ἐς; see on c. 78. 5.

4. τὸ μεταλχμιον, an Ionic word.

7. ἐπέφερον, *charged them with madness, regarded them as mad*, cf. viii. 10 πάγχυ σφι μανίην ἐπενείκαντες, also i. 26 αἰτὴν ἐπιφέρειν, i. 131 μωρίην, iv. 154 μαχλοσύνην.

καὶ πάγχυ· καὶ πάνυ. In this sense Hdt. commonly has καὶ (τὸ) κάρτα, *e.g.* c. 52. 19, i. 71, iii. 104, iv. 181.

8. ὀρέοντες αὐτοὺς ὀλίγους. "Vere R ὀρέοντες αὐτοὺς ὄντας ὀλίγους," Cobet. But though the participle would have

been usual, it is found omitted viii. 10 τὰς μὲν γε τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, τὰς δὲ ἐκ τῶν πλῆθει πολλαπλησίας.

καὶ τοῦτους; see on c. 11. 8.

10. κατεῖκαζον; see on c. 16. 12.

15. καὶ τοὺς ἄνδρας ταύτην ἐσθιμένους. This cannot be right. Krüger would restore the syntax by reading καὶ ἄνδρας τοὺς, Cobet by omitting τοὺς. Perhaps Herwerden is right in regarding the whole as a gloss upon τὴν Μηδικὴν ἐσθῆτα.

ἐσθιμένους· ἐνδεδικότας, which is also more common in Hdt.

16. τίως δὲ ἀκούσαι; for the fear of the Medes cf. Theog. 768 πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες, | μηδὲν τὸν Μῆδων δειδυότες πόλεμον.

CHAPTER CXIII.

2. τὸ μέσον ἐνίκων. The acc. as below τὸ δὲ κέρας ἐκάτερον ἐνίκων οἱ Ἀθηναῖοι, v. 1 νικῶντων δὲ τὰ δύο τῶν Περυνθίων. It must be taken, as in τὰ πάντα νικᾶν, as an extended use of the acc. of the internal object (cognate acc.).

5. ῥήξαντες, broke them, so in Hom., but apparently un-Attic.

6. ἐς τὴν μεσόγειον, i.e. towards the interior, in the direction of Vrana, not into the district of Attica called Μεσόγαια. It is possible that the tumuli of Vrana may be the tombs of the Persian slain.

13. πῦρ—αἵτεον; cf. Il. N. 713 αἴσετε πῦρ.

CHAPTER CXIV.

1. πόνῳ, struggle=μάχῃ, so vii. 190, viii. 89.

3. ἀπὸ δ' ἔθανε. According to Hdt.'s regular usage we should have here expected ἀπὸ μὲν ἔθανε in the preceding clause, followed by ἀπὸ δὲ without a verb, as in viii. 89 ἐν δὲ τῷ πόνῳ τοῦτ' ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀραβίγνης, ἀπὸ δὲ ἄλλοι πολλοί, also v. 81, ix. 5.

4. Κυνέγειρος, brother of Aeschylus the poet.

5. τῶν ἀφλάστων, aplustre, see Rich, Dictionary of Antiquities.

6. τὴν χεῖρα ἀποκοπεῖς. "Sic dicitur ἀπετμήθη τὴν κεφαλὴν, ἀπεκόπη τὴν δεξιάν, ἐξεκόπη τὸν ὀφθαλμόν, ἐπλήγην τὸν ὤμον,

ἐξετμήθη τὴν γλῶτταν, διεφθαρμένος τὸ σῶμα, περπετυλμένος τὰ πτερά.....Reotissime dixit Xen. *Anab.* i. 10. 1 ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ, et contra ii. 6. 29 ἀπέθανον Κλέαρχος καὶ οἱ ἄλλοι ἀποτμηθέντες τὰς κεφαλὰς, nempe hoc modo de vivis, illo de mortuorum *cadaveribus* loquebantur, in qua re apparet quam accurate cogitare et dicere veteres soleant," Cobet.

CHAPTER CXV.

3. ἀνακρουσάμενοι. This compound is found only here: the simple ἀνακρούεσθαι is a naval technical term. Observe the force of the double preposition, *dacking their ships* (ἀνά) *away from the land* (ἐκ).

4. ἐκ τῆς νήσου ἐν τῇ Ἰλίων; see c. 107. 10.

7. αἰτὴν ἔσχε, the accusation arose; ἔχειν is here intrans. In v. 70, 71 φανεῦσαι αὐτοὺς αἰτὴν ἔχει Ἀλκμεωνίδας it is followed by acc. of person.

8. ἐπινοηθῆναι, in active sense as iii. 122. Elsewhere Hdt., like Attic writers, uses the active.

10. δσωίδα; see *Appendix on Marathon*.

CHAPTER CXVI.

2. ὡς ποδῶν εἶχον [τάχιστα]. τάχιστα is manifestly a gloss on the preceding words which themselves mean *with all speed*, cf. ix. 59 ἐδίωκον ὡς ποδῶν ἕκαστος εἶχον.

5. τοῦ ἐν Μαραθῶνι; see c. 108. 3.

6. ἐν Κυνοσάργει, a public place on the east side of the city at the south foot of Lycabettus, in which lay a temple of Heracles. Herodotus does not expressly say, as later writers (Plut. *Aristid.* 5), that the Athenians marched back to Athens in the same day and that in the same day the Persian fleet arrived off Phalerum—a physical impossibility. At the same time he evidently wishes to impress his readers with the extraordinary activity of the Athenians.

7. ὑπεραιωρηθέντες, *lying off*; for the metaphor, cf. μέτεωρος.

8. τότε) (the later harbour, the Piræus.

9. ἀνοκωχούσαντες. This and not ἀνακωχεύω is the correct form. It is a reduplicated form from ἐχω of the same kind as δῶδα, ὄλωλα.

CHAPTER CXVII.

2. κατὰ, about, see on c. 44. 16.

3. As a special tribute to their bravery the Athenian dead were buried on the field of battle, cf. Thuc. II. 84 αἰὲν ἐν αὐτῷ (τῷ Κεραμειῳ) θάπτουσι τοὺς ἐκ τῶν πολέμων πλήν γε τοὺς ἐν Μαραθῶνι· ἐκεῖνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν. The Soros (see map of Marathon) was identified by Leake with the tomb of the Athenians. See, however, *Appendix I*, p. 213, note 4.

4. μέν; see on c. 31. 1.

5. συνήνευκε; see on c. 23. 1.

9. πλῆγόντα, in hand-to-hand fight)(βληθέντα by missile weapons, the Homeric distinction between βλήμενος ἢ τυττός.

11. λέγειν, inf. of ipl. This does not mean, *I heard him say*, which would have been αὐτοῦ λέγοντος.

14. σκιάζειν; see on c. 84. 6.

CHAPTER CXVIII.

4. ὡς—τάχιστα. Hdt. distinguishes ὡς—τάχιστα *quam celerrime*, and ὡς τάχιστα *cum primum*.

5. ἐπέλαμψε· ὑπέφαινε.

12. Δήλιον, where the well-known battle took place in 424 B.C., Thuc. IV. 96.

13. καταντίον· καταντικρύ.

16. δὲ ἐτέων εἰκοσι, after an interval of, cf. IV. 1 διὰ χρόνου τσοῦτου.

ἐκ θεοπροπίου, at the command of an oracle, so I. 7, 165, VII. 17.

CHAPTER CXIX.

6. ἐνεῖχε σφὶ χόλον, cherished wrath against them. The phrase is Herodotean, I. 118 κρύπτων τὸν οἱ ἐνεῖχε χόλον, VIII. 27.

10. ἐν σταθμοῖς ἑωυτοῦ, i.e. on the crown lands, cf. Grote IV. 289 note.

14. Ἰδίας; see on c. 100. 9.

15. Ἰλαιον=here *petroleum*.

ἀρύσσονται. This form of the present occurs only here for ἀρύομαι, Attic ἀρύτομαι, and the correction ἀρύσσονται is tempting. However, similar double forms are found in other verbs, e.g. ἀφύσσω, ἀφύω; and at π. 168 there is a noun ἀρυστήρ, not ἀρυστήρ.

17. ὑποτόψας τοῦτω, *dipping with it*, π. 186 κόντω ὑποτόπ-
τantes ἐς λιμνην.

19. ἄλλο. The addition of this seems to be necessary: apparently the three materials separated in the reservoir, and were then poured into different vessels (δια-).

24. μέχρι ἡμέο; this does not of itself necessarily imply that Hdt. visited the place, but his minute description makes this probable.

CHAPTER CXX.

4. καταλαβεῖν, *rem adhuc integram deprehensuri* (Schweighauser); here absolutely: with acc. VII. 280 οἱ δὲ (λέγουσι) ἄγγελον πεμφθέντα ἐκ τοῦ στρατοπέδου, ἐξεδὺν αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἐθελήσαι.

8. αἰνέοντες· ἐπαινούντες.

CHAPTER CXXI.

1. θῶμα δέ μοι κ.τ.λ. Pindar seems to hint at this charge *Pyth.* VII. 18 τὸ δ' ἄχνημαι φθόνον ἀμειβόμενον καλὰ ἔργα. From the anxiety which Hdt. shews to prove this story false, we must suppose that it had been revived by the enemies of Pericles, whose friend and admirer Herodotus was. By the mother's side Pericles belonged to the Alcmaeonidae, and we know from Thuc. I. 120 that his descent was used as a handle against him by his political opponents.

ἐνδέκομαι· ἀποδέκομαι, see on c. 43. 14.

5. οἵτινες, *qui*.

7. Καλλίης τε is continued by καὶ οἱ Ἀλκμαωνίδαι c. 123. The house of Kallias was one of the richest and noblest in Athens. The names were alternately Callias and Hipponicus. The grandson of this Hipponicus fell at the battle of Delium.

10. ὑπὸ τοῦ δημοσίου, *sc. δούλου* (Stein), *by the public crier*, who was a state slave. Abicht, not so well, takes it as neuter = *by the state*.

CHAPTER CXXIII.

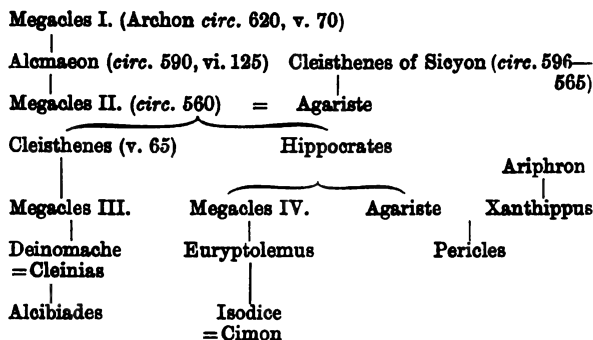
1. οὐδὲν ἴσον = μᾶλλον (litotes).
3. τούτους γε, *these men*, whatever others might do.
4. ἔφευγον—τούς τυράννους; cf. v. 62 Ἀλκμεωνίδαι γένος εἶόντες Ἀθηναῖοι καὶ φεύγοντες Πεισιστρατίδας.
8. ἡ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, whom the popular belief regarded as liberators, cf. the well-known Scolion ἐν μύρτου κλαδί κ.τ.λ., Bergk, *Poet. Lyr. Graec.*⁴ iii. 646. Both Hdt. and Thuc. looked upon this belief as ill-founded, cf. Thuc. vi. 59 Ἰππίας—παυθεὶς ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν.
10. τοὺς ὑπολόπους; Hippias and Thessalus.
13. εἰ δὲ, *si quidem*.
16. πρότερον; see v. 63.

CHAPTER CXXIV.

1. ἀλλὰ γάρ, *at enim*, but it may be said, introduces an imaginary objection, as in the orators often ἀλλά, ἀλλὰ νῆ Δία.
3. μὲν ὦν, *immo*.
6. λόγος αἰρεῖ, *ratio suadet*, it is probable, so ii. 33 τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἑτέαρχος συνεβάλλετο εἶναι Νεῖλον καὶ δὴ καὶ ὁ λόγος οὕτω αἰρεῖ, iii. 45. In this sense Abicht would insert the article, which according to him, in iii. 45, is found in A; here, however, none of the mss. give the article. Hdt. also uses it with a personal object in the meaning of *animus fert, placet*, i. 132 χρᾶται ὅτι μιν λόγος αἰρεῖ, iv. 127, vii. 41. Plato often has ὁ λόγος αἰρεῖ = *ratio evincit*.
7. ἐπὶ τοιούτῃ λόγῳ, *with such a purpose*, so iii. 36 κατακρίπτουσι τὸν Κροίσον ἐπὶ τῷδε τῷ λόγῳ ὥστε—καταχρᾶσθαι, viii. 5.
8. ἄλλως εἰπεῖν, *deny*, cf. Eur. *Hec.* 802, *Or.* 709, *Hel.* 1106, Plat. *Theaet.* 205 ε.
- δε; see on c. 37. 11.

CHAPTER CXXV.

GENEALOGICAL TREE OF THE ALCMAEONIDAE.



1. τὰ δνέκαθεν; see on c. 35. 4.

3. Ἀλκμαίωνος. Alcmaeon is mentioned (Plut. *Sol.* 11) as the leader of the Athenians in the first Sacred War.

4. τοῦτο μὲν; to this corresponds μετὰ δέ, c. 126. 1.

5. τοῖσι—ἀπικνεσμένοι, i. 53. As Cleisthenes flourished *circ.* 596—565, and Croesus *circ.* 560—546, Alcmaeon, whose son married Agariste, daughter of Cleisthenes, lived before the time of Croesus. It has been suggested that Hdt. confused Croesus with his father Alyattes.

12. τὸν αἶν=ὅσον αἶν, ii. 65 τὸ δ' αἶν ἐλκύσῃ τοῦτο τῇ μελε-
δωφῷ—τῶν θηρίων διδοί, Aesch. *Sept.* 803 ξηουσι δ' ἦν λάβωσιν ἐν
ταφῇ χθονός.

14. ἐπιτηδεύσας προσέφερε, carefully prepared and applied, cf. iii. 18 ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντος τιθέναι τὰ κρέα, where it indicates the care used by the priest to conceal the trick. For προσέφερε cf. c. 18. 4 παντοίας μηχανὰς προσφέροντες.

16. κοθόρνους. The context shews that Hdt. refers here to the hunting boot which reached far up the leg. Another form of the cothurnus was a wide, loosely-fitting shoe, such as was worn by women, Arist. *Ran.* 47, *Lys.* 657, cf. Hdt. i. 155.

The oothurnus fitted either foot; hence the trimmer Theramenes was nicknamed *κόθορνος*, Xen. *Hell.* ii. 3. 31.

27. ἐσῆλθε, with acc., as iii. 42, vii. 46: also with dat., as i. 86, iii. 14, cf. ἐσδύνειν c. 138. 19.

30. τεθριπποτροφήσας; see on c. 85. 3.

31. Ὀλυμπιάδα ἀναίρεται; see on c. 70. 16. There is a reference to this Olympic victory in Pindar, *Pyth.* vii. 14 ἔγοντι δέ με πέντε μὲν Ἴσθμοὶ νῖκαι, μία δ' ἐκπρεπὴς Διὸς Ὀλυμπιάς.

CHAPTER CXXVI.

The story of the wooing of Agariste, in connexion with the proverb οὐ φροντὶς Ἰπποκλείδῃ, probably arose and gradually developed itself within the family of the Alcmæonidae, from whom Hdt. got it. It may be noticed that the house of the Alcmæonidae is exalted at the expense of Cimon's house, the Philæadae, to which Hippoclidides belonged. As the marriage fell in an Olympian year, it took place in 572 or 568 (Busolt, i. 466).

2. μιν, sc. τὴν οἰκίαν.

8. γυναῖκα προσθεῖναι, cf. i. 196 ἀρίστη δὲν (ὁ κήρυξ) τὴν ἀμορφεστάτην ἢ εἰ τις αὐτέων ἐμπηρος ᾗν, καὶ ταύτην ἀνεκήρυσσε, ὅστις θέλοι ἐλάχιστον χρυσίον λαβὼν συνοικεῖν αὐτῇ, ἐς δὲ τῷ τὸ ἐλάχιστον ὑπισταμένῳ προσέκειτο.

12. ἐς ἐξηκοστήν; see on c. 88. 10.

16. πατὴρ πατρίδι.

18. ποιησάμενος—εἶχε; see on c. 12. 16

ἐπ' αὐτῷ τούτῳ, for this very thing.

CHAPTER CXXVII.

1. Ἰταλίας, lower Italy (Magna Graecia).

2. πλεῖστον—εἰς; εἰς strengthens the superlative.

3. χλιδῆς. The luxury of the Sybarites was notorious. Cf. the proverbial expressions Συβαρικὸς βίος, Συβαρική τράπεζα; and for a description of their luxury, Timæus *Fr.* 58—61, Lenormant, *La Grande Grèce* i. 281 sqq.

7. οὔτος δὲ—κόλπον. As these words stand they are a

mere repetition of what was said before. Perhaps Stein is right in adding *μοῦνος*, cf. l. 29.

9. *ὑπερφύντος*, *who surpassed*, only here in classical Greek.

10. *φυγόντος ἀνθρώπου*; cf. iv. 174 *Γαρμάντες* *ὁ πάντα ἀνθρώπων φεύγουσι καὶ πάντες ὁμίλῃαν*.

11. *τούτου τοῦ Τιτόρμου* resumes *Τιτόρμου τοῦ ὑπερφύντος*.

12. *Φαίδωνος*, despot of Argos. His date is disputed: it has been customary to place him in the eighth century, but strong arguments have been adduced for bringing him down to the seventh (for a discussion of the question see Bury, *Nemean Odes of Pindar*, 254 sq.). He introduced the Aeginetan system of weights and measures (*τοῦ τὰ μέτρα ποιήσαντος*), which in historic times was in use over nearly all the Peloponnese, and which was directly borrowed from the Phoenico-Babylonian system. It is chronologically impossible that his son should have been one of the suitors, though the anachronism is less glaring, if Hdt. supposed him to have lived in the seventh century.

15. *ἐξαναστήσας*—*ἐθηκε*. The Eleans were the regular presidents of the Olympic festival. They appointed the superintendents of the festival, *Ἑλλανοδίκαι*, originally one, then two, increased (B.C. 480) to nine, and finally (B.C. 472) to ten, probably one from each tribe. In Ol. 8 (748), according to the traditional chronology, Phidon himself undertook the presidency. According to Ephorus his claims were based on the fact that his ancestor Heracles had instituted the festival. The Eleans regained the presidency, according to Ephorus, by the help of the Lacedaemonians. They called this Olympiad *ἀνολυμπιάς*, as having been irregularly celebrated. Mr Bury in his *Pindar* 256 sq. argues with great force that, just as the other great Greek festivals were established by despots, so the Olympian games, as a Pan-Hellenic festival, were instituted by Phidon; that on the decline of the power of Argos, the presidency was usurped by Elis with the support of Sparta; and that the tradition which recorded the existence of the Olympia in the eighth century was an invention of the Elean usurpers to give an appearance of justice to their claim.

17. *τούτου δὲ παῖς* resumes *Φαίδωνος παῖς*.

20. δεξαμένον, *entertained*.

27. προφέρων διαφέρων, as v. 28 ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε, used by Thuc., e.g. i. 123, vii. 77.

30. Σκοπαδίων. The Scopadae of Cranon were one of the most influential families in Thessaly; the other powerful family was the Aleuadae in Larissa, who, at the time of the Persian wars aimed at dominion over the whole of Thessaly.

CHAPTER CXXVIII.

1. ἐς; see on c. 88. 10.

5. ὀργῆς, *disposition*; in this sense common in Ionic and in Tragedy, rare in Attic, Thuc. i. 132, Plat. Legg. 908 E, Aeschin. ii. 179.

7. ἐξαγινέων ἐξάγων.

8. συνεστοί, in *social intercourse*. συνεστῶ is found nowhere else, but ἀπεστῶ, εὐεστῶ are. In the same sense is found συνουσία ii. 78 ἐν δὲ τῇσι συνουσίῃσι τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὶ ἀπὸ δέπνου γίνονται, περιφέρει ἀνὴρ νεκρὸν ἐν σοφῷ ξύλῳ πεποιημένων. Here, however, συνουσία would have been very awkward, as it has just been used in a different meaning.

9. τοῦτον πάντα—ἐποίει. The reading of the mss. can hardly be right. In default of anything better I have adopted Madvig's ἐπιστίους.

11. και; see on c. 27. 1.

ἡρέσκοντο. This use of the middle is very rare. Hdt. has it again ix. 79 ἐγὼ δ' ὦν τούτου εἵνεκα μήτε Αἰγινήτῃσι ἄδοιμι μήτε τοῖσι ταῦτα ἀρέσκειται ἀποχρᾶ τέ μοι Σπαρτιήτῃσι ἀρεσκόμενον ὅσα μὲν ποιεῖν ὅσα δὲ καὶ λέγειν. The aor. pass. is found in this sense Soph. Ant. 500 μηδ' ἀρεσθῆι ποτέ. Generally the middle is followed by the acc. and means *to propitiate*. Some editors would read ἡρέσκοντό οἱ οἱ, but would Hdt. have tolerated such a combination of words? Stein compares i. 27 ὥς δὲ ἄρα οἱ ἐν τῇ Ἀσίῃ Ἕλληνας κατεστράφατο, where the cacophonous οἱ οἱ is avoided.

14. ἐκρίνετο=προῦκρίνετο, was preferred, as c. 129. 2, v. 5 ἡ δ' ἀν κριθῇ καὶ τιμηθῇ (=προτιμηθῇ).

τὸ ἀνέκαθεν—ἦν προσήκων. Hippocleides traced his origin back to Philaeus (c. 85. 6), whose mother was looked upon as

the granddaughter of the Lapith Oeneus, from whom the Cypselidae (v. 92. 13) traced their descent. This passage indicates that the Cypselidae and the Orthagoridae were on friendly terms.

CHAPTER CXXIX.

2. κατακλίσιος τοῦ γάμου, *of the celebration of the marriage feast*, literally, *of making to recline at*, a curious expression, as one could not say κατακλίνειν γάμον, cf. i. 126 τοὺς Πέρσας κατακλίνας ἐς λειμῶνα εὐώχει. Herwerden suggests λιστήσιος, cf. ἐστιάων γάμων.

ἔκφρασις seems to occur only here.

3. τὸν ὄντινα; see on c. 37. 11.

5. ὡς ἀπὸ δάπνου ἐγένοντο, *when they had finished dinner*, lit. *when they had come to be after dinner*; the same expression i. 126, 133, ii. 78, v. 18, ix. 16.

6. ἔριν· ἀγῶνα, ix. 88 ἀσκέων δὲ πεντάεθλον παρ' ἐν πάλασμα ἔδραμε νικῶν Ὀλυμπιάδα, Ἰερωνύμῳ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριν.

ἀμφί· περί, cf. the use of ἀμφί for περί in Hdt. in expressions like i. 140 ἀμφί μὲν νόμῳ τούτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομίσθη, iii. 32 ἀμφί δὲ τῷ θανάτῳ αὐτῆς διεῖδς—λέγεται λόγος, iv. 127, v. 19, 52.

τῷ λεγομένῳ ἐς τὸ μέσον, what is said for the good of all, for the entertainment of the company. Cf. Theog. 498 ὑμεῖς δ' εὖ μυθεῖσθε παρὰ κρητῆρι μένοντες—ἐς τὸ μέσον φωνεῦντες. For ἐς τὸ μέσον, cf. c. 130 ἔλεξε ἐς μέσον.

8. κατέχων. κατέχειν may mean to *restrain*, or *hold under*, and from this may be got a meaning that will suit this passage, *curbing the others, keeping them down*, which borders on the meaning of *surpassing* them. Others take κατέχειν in the sense of *enchaining the others, keeping them in wrapt attention*, but that does not suit the passage so well. Madvig's κατελὼν is too strong.

9. ἐμμελεῖν, *a tune*. Strictly speaking, ἐμμέλεια was the tragic dance corresponding to the comic κόρδαξ (Poll. iv. 99 εἶδη δὲ ὀρχημάτων ἐμμέλεια τραγική, κόρδακες κωμικοί, σίκωνις σατυρική): here it seems to be used generally of dance-music.

10. κως; see on c. 27. 1.

15. *ἄλλα* here is in apposition to *Ἀττικά*, *others*, *namely Attic*, in which usage it may be generally translated by *besides*, *too*, *as well*. Cf. v. 32 πολλὸν δὲ κάρτα ὁμιλον Περσέων τε καὶ τῶν ἄλλων συμμάχων, *and the allies too*: other examples in Hdt. i. 198, 216, iv. 59, 155, 179. Cf. Plat. *Gorg.* 473 c εὐδαιμονισόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, Thuc. vii. 61 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων.

18. ἀποστυγέω; un-Attic. It is construed like a verb of *thinking*, *thinking in his disgust that H. could no longer become*.

21. ἐκραγῆναι, *to break forth*, cf. viii. 74 τέως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιεῖτο,—τέλος δὲ ἐκφράγῃ ἐς τὸ μέσον, Thuc. viii. 84 ὥρμησαν ἐκραγέσθαι ἐπὶ τὸν Ἀστύχον ὥστε βάλλειν.

22. κατέχειν, here intrans. (l. 20 with ἐωυτὸν) as v. 19 οὐδαμῶς ἔτι κατέχειν οἷός τε ἦν, viii. 114, Soph. *O. T.* 782 καὶ γὰρ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν | μόλις κατέσχοι.

24. γέ μὲν γέ μὴν. The contrast is not expressed (*you may be a very good dancer, or you are of very good family*), but.

CHAPTER CXXX.

1. ἀπὸ—ὀνομάζεται, *this is the origin of the proverb*.

8. κατὰ νόον, *e sententia*.

10. τῆς ἀξιώσεως ἕνεκα=ὅτι ἡξιούτε—γῆμαι.

11. ἐξ ἐμοῦ γῆμαι, *marry from my house*, cf. iii. 84 γαμῖν δὲ μὴ ἐξείναι ἄλλοθεν τῷ βασιλεῖ ἢ ἐκ τῶν συνεπαναστάντων, ii. 47.

12. ἐγγυῶ—ἐγγυᾶσθαι, cf. Isaeus iii. 29 ὁ διδοὺς ἐγγυᾶ, ἐγγυᾶται ὁ λαμβάνων, and see on c. 65. 8.

CHAPTER CXXXI.

1. ἀμφὶ κρίσι=περὶ κρίσιν. ἀμφὶ=περὶ in Hdt. regularly has dat.

μὲν=μὲν δέ, cf. on c. 31. 1.

2. ἐβῶσθησαν=περιβόητοι ἐγένοντο, viii. 124 Θεμιστοκλῆς ἐβῶσθη τε καὶ ἐδοξώθη εἶναι ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος.

ἀνέ; see on c. 48. 5.

4. Κλεισθένης, who substituted for the old four tribes the ten later tribes, v. 69.

Κλεισθένης τε. This should have been followed by καὶ Ἴπποκράτης. But, after the remarks about Cleisthenes, Κλεισθένης τε is resumed by οὗτός τε δὴ and καὶ Ἴπποκράτης connected therewith.

6. ἀπό; see on c. 47. 4.

12. Λίοντα τεκνύ; the lion was the symbol of royalty, cf. v. 56, 92. Cf. also Arist. *Thesm.* 314 λέων λέων σοι γέγονεν, αὐτέκμαγμα σόν.

CHAPTER CXXXII.

1. τρώμα, sc. Περσῶν, *clades, blow*, often in Hdt., e.g. viii. 27 τὸ ἐν Θερμοπύλῃσι τρώμα, but un-Attic.

3. ἀξέρο, *waxed great*, cf. v. 78 Ἀθηναῖοι μὲν νυν ἠύξηστο.

4. αἰτήσας. Here there is an anacoluthon; the sentence begins as if it were to go on αἰτήσας—καὶ παραλαβὼν ἔπλει, but after the long parenthesis the part. αἰτήσας is repeated by αἶτε, and the construction of the sentence changed.

8. εὐπετίως· βᾶδιως.

9. τοιαῦτα. Gomperz would write τοσαῦτα in accordance with Hdt.'s usage.

10. ἔβουσαν. Cobet is probably right in reading this for παρόδουσαν, a compound which would have no meaning here.

CHAPTER CXXXIII.

3. ὑπῆρξαν πρότεροι στρατευόμενοι, *had been the aggressors by coming against them first*. From iv. 1 ἐκεῖνοι πρότεροι ἐσβαλόντες ἐς τὴν Μηδικὴν ὑπῆρξαν ἀδίκης (also i. 131, vi. 119. 6), Stein suggests to add ἀδίκης here, but ὑπάρχειν may stand absolutely in the sense of *to be the beginner in a quarrel*, v. L. and S.

5. πρόσχημα λόγων, *pretext*, as iv. 167 αὕτη μὲν νυν αἰτία πρόσχημα τοῦ λόγου ἐγένετο.

ἔγκοτον; see on c. 73. 5. The statement of Herodotus that this expedition was due to private enmity against Lysagoras has been called in question. Duncker sees in it a justifiable offensive against the Persians, with the object of rendering a

new attack on Attica more difficult by extending the Athenian empire, and increasing its resources. According to Curtius the aim of Miltiades was to levy contributions on the subjects of the king, among whom the rich Parians were to be the first to suffer. Busolt adds the suggestion that he may have wished to found an independent naval empire. In any case the demand was not extortionate considering the wealth of the island, cf. Busolt, *Gr. Gesch.* II. 85.

μὲν—ἀτάρ, as c. 35. 2.

7. Ὑδάρνης, son of Hydarnes, one of the seven conspirators against the false Smerdis. He is probably the Hydarnes mentioned VII. 135 as στρατηγὸς τῶν παραθαλασίων.

9. κατελημμένους. This compound is common in Hdt. but is hardly Attic; Thuc. IV. 57 has ἐς τὸ τεῖχος κατακλῆσθαι.

14. δκως—δώσουσι, cf. GMT. § 337.

16. ἐπιφραζόμενοι· ἐπινοοῦντες.

17. τοῦ τεύχεος is to be taken with τῇ.

CHAPTER CXXXIV.

2. λέγουσι here stands in the sense of what is elsewhere κατὰ ταῦτά λέγουσι, e.g. IV. 150 μέχρι μὲν νυν τούτου τοῦ λόγου Λακεδαιμόνιοι Θηραίοισι κατὰ ταῦτά λέγουσι, τὸ δὲ ἀπὸ τούτου μῦθοι Θηραῖοι ὥδε γενέσθαι λέγουσι. Krüger suggests that κατὰ ταῦτά may have fallen out here. The common Greek version has probably been preserved by Ephorus, according to whom the walls had already fallen, and conditions of surrender had been agreed upon, when a forest fire broke out at Myconus, and Miltiades fearing that it was the Persian fleet sailed away.

αὐτοὶ = μῦθοι.

5. ἐοῦσαν—εἶναι, the same transition III. 41 (σφρηγίς) σμαράγδου μὲν λίθου ἐοῦσα, ἔργον δὲ τὴν Θεοδώρου, cf. on c. 13. 8.

10. διερχόμενον; this can hardly be right, as in any case we should expect διόντα, for, apart from this doubtful passage, ἐρχομαι is in Hdt. as in Attic confined to the pres. ind., the other parts of the pres. and the ipf. being supplied from εἶμι. ἀπικόμενον, the reading of the other family, satisfies the meaning, but does not account for διερχόμενον. Probably both are glosses on some other verb. Stein suggests διέρποντα, in

support of which might be cited the gloss *διέρπει· διέρχεται*, Hesych.

12. *ἔρκος* = *περίβολος*.

θεσμοφόρου; see on c. 16. 9.

14. *μάγαρον*, the *ἄδυτον* or *νεὸς* in its narrower sense, the *cella* in which were the images of the gods.

ὅ τι δῆ, *something or other*; *ὅστις δῆ* has become a mere adj. Cf. Thuc. viii. 87 *ἐς τὴν Ἀσπενδον ἣ τινι δὴ γνώμῃ ἀφικνεῖται*.

15. *κινήσοντά τι τῶν ἀκινήτων*. Stein thinks that the reference is to some image, such as the Palladium, on the possession of which the safety of the city depended.

16. *τε—καί*, *parataxis*, see on c. 23. 1.

17. *πρόκατε· εὐθύς*: an Herodotean word.

18. *καταβρώσκοντα τὴν αἵμασιν*, like vii. 218 *καταβαίνειν τὸ δρος*.

CHAPTER CXXXV.

1. *φλαύτως ἔχων*; see on c. 94. 9.

9. *ἡσυχίῃ τῆς πολιορκίης*; a similar obj. gen. i. 45 *ἐπέτεε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα*. For *ἡσυχίῃ ἔσχε*, cf. i. 69 *καὶ γὰρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γιγνουῖαι*.

11. *καταχρήσωνται*. In Attic *διαχρῶμαι* is found in this sense and with the acc. on the analogy of *ἀποκτείνω*.

13. *ἔρσενα γόνον* = *ἄρρενα*, cf. Aesch. *Choeph.* 495, Eur. *Andr.* 23.

14. *οὐκ ἔα*; see on c. 109. 2.

15. *δεῖν*; see on c. 74. 3.

CHAPTER CXXXVI.

3. *ἔσχον ἐν στόμασι*, here in a bad sense; otherwise iii. 157 *ἰδόντες δὲ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνούντες*.

6. *εἵνεκεν*. The technical term for this charge was *ἀπατήσεως τοῦ δήμου* (Meier u. Schömann, *Attische Process*² i. 424). *εἵνεκεν* is justly suspected by Herwerden.

10. *τῆς μάχης τε—πολλὰ ἐπιμενημένοι καὶ τὴν Διήμουν αἶρεσιν*. This use of the gen. and acc. together is at first sight

strange, but may be explained by taking the acc. as anticipatory of the *ὥς* clause, as a variation for *τὴν Δῆμον ὥς ἐλών*. Abicht and Stein seem to take *πολλὰ* as acc. governed by verb, *τῆς μάχης* as part. gen.

13. *προσγενομένου* 84, i.e. the people found him guilty, but instead of the penalty of death proposed by the accuser, they imposed the milder alternative proposed by himself.

14. *κατά*; see on c. 58. 10.

15. *κατά*; see on c. 1. 6.

According to Ephoros (Nep. *Milt.* 7) Miltiades was thrown into prison because he could not pay the fine. A person condemned in a money penalty lost his civic rights till the fine was paid. The limit fixed for payment was the ninth prytany. The defendant might be kept in prison till the fine was paid; in some cases he might give securities. If payment was not made in the allotted time the fine was doubled, and if this was not paid, the property of the defaulter was confiscated. Any surplus was restored to him; if the property did not realise enough to pay the fine, he himself and his descendants remained *δτιμοι* till the fine was paid or remitted.

CHAPTER CXXXVII.

2. *Πελασγοί*. It is impossible to attach any meaning to this name. As has been remarked, the Pelasgi appear only to be driven away again. This appearance of the Pelasgi in Athens has nothing to do with the theory of Herodotus that the Athenians were Pelasgi before they became Hellenes (VIII. 44). These Pelasgi have obviously been introduced to explain the Pelasgicon. It has been suggested that this story was put in circulation by Hecataeus. Their alleged occupation of Lemnos served a double purpose; it accounted for the origin of the early population of the island, and it sufficiently excused the conduct of the Athenians in expelling them. But the name of the original inhabitants of Lemnos was not *Πελασγοί* but *Τυρσηνοί*, hence by a combination of these two things the Attic *Πελασγοί* are called *Τυρσηνοί*, Thuc. iv. 109 (Ed. Meyer, *Philo-*

logus, XLVIII. 467 sq.). It is worth noting that in 1886 inscriptions were found in Lemnos in a language which some have identified with Etruscan.

ἐπεὶ τε—ἐξελύθησαν; the sentence is interrupted by the long parenthesis and never completed. The pass. to ἐκβάλλω is usually supplied by ἐκπίπτω, cf. Cobet *V. L.* 54 sq.

5. πλὴν τὰ λεγόμενα, cf. II. 180 αἵτινες μέντοι εἰσι, οὐχ ἔχω εἶπαι πλὴν ἢ τὰ λεγόμενα.

6. ἔφησε—λέγων ἀδίκως, i.e. used the expression ἀδίκως.

7. ἴδαν; see on c. 84. 6.

9. ὑπὸ τὸν Ὑμηττόν, stretching away under Hymettus, for acc., cf. v. 10 τὰ ὑπὸ τὴν ἄρκτον δοκίητα δοκεῖ εἶναι διὰ τὰ ψόχεια, *Il. E.* 267 ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡελιόν τε.

10. τοῦ τεύχεος, the Πελασγικόν, or rather Πελαργικόν (which is shewn by inscr. to have been the Attic form). It seems not to have run continuously round the Acropolis, but to have been erected only at points where the natural defences were insufficient, especially on the W., N.E., E. and S.E. sides. It is said to have had nine gates. These must be looked for on the west side of the Acropolis, where it is most accessible. In a narrower sense the name Pelasgicon was given to a tract of land on the west side of the Acropolis, originally doubtless that enclosed by the wall. It covered a considerable area, and enclosed many temples.

13. φθόνον τε καὶ ἔμπερον, subj. to inf.

15. ὥς δὲ—ἐξελάσσει; see on c. 54. 7.

κατοικημένους. Hdt. often uses οἰκῆμαι and κατοικῆμαι in a pres. sense. Similarly κατοικῆμαι in Thuc.

18. γὰρ here introduces something necessary for the understanding of what follows.

20. Ἐννεάκρουνον; this fountain lay by the bed of the Ilissus south of the Olympieum, where traces of it have been found. The old name was Καλλιρροή, the modern name is the same. The name Ἐννεάκρουνος was given it after it had been built over by the Pisistratidae, Thuc. II. 15. Its waters were used for many sacred purposes, Thuc. *l. c.*

τοῦτον τὸν χρόνον. Even in the times of the Homeric poems we find slaves, chiefly captives in war. At the same

time freeborn women and even princesses are found doing menial work, cf. X. 153, § 71 sqq.

25. ἐπιχειρήσειν. The fut. here is strange; it might be defended however on the ground that ἐπιβουλεύω contains some notion of futurity, cf. iv. 111 βουλόμενοι—ἐκγετήρυσθαι, if the reading is right, and GMT. § 113. It is impossible to look upon ἐπιχείρησιν of B² as representing any tradition. If any correction were necessary, it would be simplest to strike out the inf.

φανῆναι· φανεροὺς γενέσθαι, ἀλῶναι.

26. ἐωντούς; αὐτοὶ would be more regular, but Hdt. in such cases often has the acc.

27. αὐτοῖσι; it is unnecessary to change this to ἐωντοῖσι, see on the Dialect § 60.

30. ἄλλα χωρία, such as Placia and Scylace on the Propontis (i. 57), Samothrace ii. 51, Imbros v. 26.

31. καὶ δὴ καί; see on c. 21, 11.

CHAPTER CXXXVIII.

5. ἐν Βραυρωνί, on the E. coast of Attica. The Brauronia was a festival in honour of Artemis celebrated originally in Brauron, but afterwards in Athens; Mommsen, *Heortologie* 405 would put it on the 16th Munychion. It was a women's festival, at which mothers presented to the goddess their daughters between the age of five and ten. These were called ἄρκτοι, cf. Arist. *Lys.* 645 ἄρκτος ἡ Βραυρωνίου with Schol.

17. πολλῶ; see on c. 11, 18.

18. λόγους, pl. as c. 86, 26.

19. δεινόν τι=δέος: in a different sense i. 61 τὸν δὲ δεινόν τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτου.

ἐσέδυνε· εἰσῆλθε, c. 125, 27.

23. ἀνδρωθέντες δῆθεν is the reading of the mss., but δῆθεν has an ironical force alien to this passage. Krüger suggests δῆτα which is awkward after the preceding δῆτα. Probably Herwerden is right in expelling the words as having arisen by dittography from the preceding δῆθεν[τες].

28. τοὺς ἄμα Θέαντι, cf. iv. 145. τοὺς ἄμα Θέαντι=Thoas and those with him=the more usual ἀμφὶ or περὶ (e.g. i. 63,

III. 76, v. 65). According to the usual version king Thoas was saved by his daughter Hypsipyle.

29. *νομίζεται*, perf. in pres. sense.

30. *ἔργα Δήμνια*, cf. Aesch. *Choeph.* 681 *ἦκασεν δέ τις τὸ δεινὸν ἂν Δημόλοισι πῆμασιν*.

CHAPTER CXXXIX.

2. *οὔτε γῆ καρπὸν ἔφερε*. For this curse, cf. III. 65, IX. 93, Soph. *O. T.* 171. A similar belief is found in Irish legend—"He (Conchobar) never gave a judgment at a time when it was not permitted him, that he might not give a false judgment, that his crops might not be the worse of it," *Book of Leinster*, 106.

9. *δικάσωσι*. The verb *δικάζειν* is properly used of a third party to whom a dispute is submitted, but could hardly be used of one of the two parties. Hence Cobet is probably right in reading *δικαιῶσι*, cf. IX. 93 *πρὶν ἢ δίκας δῶσι τῶν ἐποίησαν, ταύτας τὰς ἂν αὐτὸς ἔληται καὶ δικαιοί*.

10. *ἐπαγγέλλοντο βουλόμενοι*, a rare use of the part. Stein compares VII. 27 *χρήματά τε ἐπαγγέλλετο βουλόμενος—παρέχειν*.

13. *ἐπιπλήην*, un-Attic.

17. *ἐξανύσῃ*, absol. as VIII. 183; so c. 40 *κατανύσας*.

19. *ἐπιστάμενοι*, *believing*, as often in Hdt.

CHAPTER CXL.

1. *τότε μὲν τοσαῦτα*, the same formula IV. 150.

κάρτα πολλοῖσι. According to Hdt. v. 26, 27, the island was conquered by the Persians after the Scythian expedition, and a Persian governor set over the native population. With regard to the date of the Athenian conquest Hdt. furnishes no definite information. Modern historians generally bring it into connexion with the Ionian revolt, supposing that Miltiades effected his conquest while the Persians had their hands full with subduing their rebellious subjects. Meyer, however (*Philologus* XLVIII. 473 sqq.), thinks that the stormy years of the Ionian revolt would not have sufficed for the conquest of the island and its colonisation by Athenian settlers, and that, if

the original inhabitants had been so recently dispossessed, the Persians would have restored them again. He supposes that in v. 26 Hdt. probably erred, and that the Persians under Otanes found there an Attic population. He would then put the Attic occupation much earlier, perhaps under the elder Miltiades, at all events in the time of the Pisistratidae, connecting it with the efforts of the latter to found an Athenian empire.

4. *κατεστηκότων*, of winds blowing steadily from the same quarter, cf. Thuc. vi. 104 *ἀνεμος κατὰ βορρᾶν ἐστηκώς*.

10. *συγγινωσκόμενοι*; see on c. 61. 10.

12. *παρίστησαν* serves as a sort of passive to the mid. *παραστήσασθαι*, to reduce.



COIN OF POSEIDONIA.

Poseidon with trident.

|

Same.

APPENDIX I.

ON THE BATTLE OF MARATHON.

"Hemmed in by a semicircle of hills the plain of Marathon extends itself along the East coast of Attica. It is about six miles in length, and three miles at its greatest breadth. Between and over the mountains several ways lead towards Athens; the coast-road between Agrieliki and the sea was alone passable for chariots; other paths lead through the mountains from the neighbourhood of Vrana, but these could be traversed only on foot. It was probably by Cephisia and the path leading over Aphorismus into the valley of Avlona that the Athenians marched to Marathon¹." At the Northern and Southern extremities of the plain are marshes, that on the South, called Brexisa, is the smaller: it is passable in many parts, being most marshy at its borders, especially on the Eastern and Western sides. The marsh to the North of the plain is much more extensive in area, but, with the exception of some patches on the edges, particularly North-East towards Drakonera, it is dry in the end of summer. The plain is for the most part perfectly open, but to the south of the Charadra between Mt. Kotroni and the sea there is a sort of island of vineyards, intermingled with fruit and olive trees and an occasional pine or cypress². There are also some trees on the sandy shore north-west of the mouth of the channel Sutro.

¹ Daneker, *Sitzungsbericht der Berlin. Akad.* 1886, p. 403.

² Milchhöfer, in Curtius u. Kaupert, *Karten von Attica* Text III—VI. p. 45. According to Loehr, *Jahrbuch. f. Class. Phil.* 1883, p. 523, the plain is treeless, except that at the foot of Kotroni there are three or four rows of trees, almond, fig, and olive. In antiquity it was known as *ἐλαίοκομος*, *ἐλαίησις*. According to Milchhöfer the fact that land in Greece is now under cultivation is good evidence that it was cultivated in antiquity, as the tendency rather has been to let land fall out of cultivation.

The object of the Persians in landing at Marathon was to be able to fight the Athenians on ground favourable to themselves. Thus they would naturally encamp in the northern part of the plain between Kató Suli and Drakonera, leaving the passes on the south open for the passage of the Athenian forces¹. The Athenian commanders would seek a place which would give them protection against the superior numbers of the enemy, and from which, if the Persians attempted to march past along the coast road—the only road passable for cavalry—they could fall upon them and break through their column. The narrow valley of Avlona, with the mountains rising abruptly on both sides, is an excellent position for a small army. The flanks would be protected by Kotroni on the left and Agrieliki on the right, and there would be no danger of being outflanked. It is here that the army of the Athenians is generally supposed to have taken up its position. Milchhöfer², however, finds objections to this position and would locate the Athenian camp at the foot of Agrieliki in the neighbourhood of the chapel of St Dimitrios. In the absence of any definite information it is impossible to point with certainty to the precise spot where the battle was fought. Some would put it between the Charadra and Brexisa³, with the Athenians facing north-east, the Persians south-west⁴. As this portion of the plain was probably in ancient times, as now, covered with vine and olive yards, Milchhöfer follows Eschenburg in seeking the scene

¹ Duncker, *op. cit.* 397.

² *Op. cit.* 52. His objections are that this position was too far from the coast road, that it would require very complicated manoeuvres to bring an army out of it into battle array on the plain, and that it is doubtful whether they would have had a supply of water.

³ Busolt, *Griech. Gesch.* II. 79, after Duncker, *op. cit.* 405.

⁴ The Soros, formerly supposed to be the tomb of the Athenians, has been excavated by Schliemann and found to contain prehistoric graves. [Since the above was written, however, there has appeared in the *Berliner Philologische Wochenschrift* of September 13, 1890, an account of further excavations in the Soros, which have revealed a quantity of human bones and ashes, lecythi, etc., so that after all it is probably the tomb of the Athenians. If this be so, it is a strong proof that the battle was fought to the S. of the Charadra.]

of the battle to the north of the Charadra between Mt. Koraki and the sea. A run of eight stadia after they had got clear of the vineyards of Kotroni would have brought the Athenians beyond the Charadra, which in summer is dry. The course of the battle is in many points obscure, and there is no hope that it will ever become clear. Incomplete and unsatisfactory as in many ways it is, the narrative of Herodotus remains the oldest and most trustworthy source: any further details furnished by later writers are either attempts to fill up the gaps by conjecture, or they are taken from the later tradition that has been influenced by rhetorical motives¹. The chief of these later sources is the historian Ephorus². The following are the chief points in which he differs from Herodotus—(i) The council of war, in which it was determined to give battle, met not in the field but in Athens, and the subject of its deliberations was whether they should take the field or defend themselves behind their walls. (ii) The Plataeans joined the Athenians, not at Marathon but at Athens. (iii) The Greeks did not encamp over against the Persians for a considerable time, but gave battle on the following day. (iv) While Herodotus' account presupposes that the battle was fought on open ground, according to Ephorus the battle was fought at the foot of the mountains on ground not very open, and with trees in many places so that the Athenians might be protected from the enemy's cavalry. A consequence of this is that the Athenians must be supposed to have acted on the defensive, which is somewhat at variance with their *admirabilis pugnandi cupiditas* (Nep.

¹ Swoboda, *Wiener Studien*, vi. 18. For the rhetorical exaggerations with which the Attic orators adorned the battle cf. Isocr. *Panegy.* 7 σημείον δὲ τοῦ τάχους καὶ τῆς ἀμύλλης· τοὺς μὲν γὰρ ἡμετέρους προγόνους φασι τῆς αὐτῆς ἡμέρας πυθίσθαι τε τὴν ἀπόβασιν τῶν βαρβάρων καὶ βοηθῆσαντας ἐπὶ τοὺς ὄρους τῆς χώρας μάχῃ νικήσαντας τρόπον στήσαι τῶν πολεμίων, and for still grosser exaggeration [Lys.] *Epitaph.* 21—28. On the other hand the enemies of Athens took advantage of the fragmentary narrative to characterise the battle as "a slight brush with the barbarians on their landing" (πρόσκρασμα βραχὺ τοῖς βαρβάροις ἀπόβασιν, Plutarch, *de malign. Herod.* c. 26).

² His account is preserved in Nepos, *Miltiades*, cc. 4—6.

Milt. c. 5. 1). (v) While Herodotus gives the numbers neither of the Athenians nor of the Persians, Nepos gives the Athenians together with the Plataeans as ten thousand, and the Persian forces as consisting of two hundred thousand infantry and ten thousand cavalry. With regard to the first point, though at first sight it might seem more natural that a decision should be come to before the march took place, it may be remarked that, when they found themselves confronted by the superior forces of the Persians, the generals might well consider whether it was advisable to fight¹. When Ephorus says that the battle took place on the following day, this is an amendment of the rhetorical tradition according to which the battle was fought on the same day. As to his account of the battle, it is evidently an attempt to account for the absence of mention of the Persian cavalry, which must have puzzled ancient as well as modern readers^{2,3}.

This absence of mention of the Persian cavalry is the most striking gap in Herodotus' account of the battle, especially as we are told that the Persians landed at Marathon because the ground was most suitable for cavalry operations. Various explanations have been suggested, but, in the absence of any positive information, none of them rise above the level of more or less probable hypotheses. Curtius⁴ relying on a passage of Suidas⁵,

¹ Swoboda, *op. cit.* 12.

² *Op. cit.* 11.

³ Another short account is found in Suidas s.v. 'Ιρῳίας, which agrees in some points with Ephorus—in the council at Athens, and in the strength of the Athenians: it agrees with Isocrates in putting the battle on the same day as the march to Marathon. Further, there is that of Trogus in the Epitome of Justins (2. 9), which resembles the two preceding, but avoids the inconsistency of Ephorus by making the Athenians attack the Persians *citato curru*.

⁴ *Gott. Gelehr. Anzeigen*, 1859, III. 2013 sq.; *Griech. Gesch.* II². 24, and 824 sq.

⁵ Χωρίς ἰσχυρῆς Δείκτος ἐμβολόντος εἰς τὴν Ἀττικὴν τοὺς Ἰωνάς φασιν ἀναχωρήσαντος αὐτοῦ ἀναλθόντας ἐπὶ τὰ δένδρα σημαίνειν τοῖς Ἀθηναίοις, ὡς εἴην χωρὶς οἱ ἰσχυροί, καὶ Μιλτιάδην συνέντα τὴν ἀποχώρησιν αὐτῶν συμβαλεῖν οὕτως καὶ νικῆσαι. The worthlessness of this notice has been repeatedly shewn. Cf. Noethe, *de pugna Marath.* 58. 61; Crusius, *Rhein. Mus.* XL. 316 sq.; Dancker, *von Sybels Historische Zeitschrift* XLVI. 223 sq.; Swoboda, *op. cit.* 17.

started the theory that the shield was displayed *before* the battle as a signal that Athens lay open to attack, that the Persians at once proceeded to embark, and that Miltiades made the attack when the cavalry was already on board ship. This arbitrary treatment of tradition has met with little favour. The fact that the cavalry took no part in the battle, or at the most a very unimportant one, has been accounted for partly by the nature of the ground, partly by the speedy onset of the Athenians, which left the Persian commanders little time to send their cavalry against them, and, once they came to close quarters, the cavalry would be of no use. On the defeat of the wings they fled with them and embarked while their centre was still engaged in conflict. By the time that the Athenians had driven the centre to the sea, most of the ships had already put off. The Persian fugitives found probably only the ships furthest north by the Lake of Drakonera still drawn up on the shore, and here it was that the Persians thrust one another into the marsh as depicted in the picture in the Πικραλη (Pausan. i. 32. 6)¹. The hypothesis of Curtius has again been taken up by Eschenburg from considerations of the nature of the ground, and the impossibility, in his opinion, of embarking the cavalry during the battle. He is followed by Milchhöfer (Curtius u. Kaupert, *Karten von Attica* Text III.—VI. p. 54).

With regard to the display of the shield it is impossible to arrive at any certain conclusion. Herodotus distinctly asserts that the shield was exhibited after the battle, when the Persians were already embarked. Those who hold with Curtius are driven to the supposition that Herodotus has here fallen into error. Grote thinks that it was intended to be seen before the battle, to bring part of the Persian fleet round to Phalerum, while the army remained and fought at Marathon. Duncker supposes that it was a sign that all was ready at Athens for betraying the city to the Persians, so that the signal might still have been of significance. It is impossible to get beyond mere hypotheses.

¹ Duncker, *von Sybels Histor. Zeitschrift* XLVI. 250, *Sitzungsbericht der Berliner Akad.* 1886, 409.

APPENDIX II.

SOME ADDITIONAL REMARKS ON THE POLEMARCH AND THE STRATEGI (to pp. 188, 191).

THE recently published treatise *On the Athenian Constitution*, ascribed to Aristotle, has thrown some fresh light on the history of these offices. This information could not be incorporated in the notes, and, at the same time, is so important that it deserves some mention. Briefly it is as follows.

The office of Polemarch goes back to the time of the kings; originally he was commander-in-chief under an unwarlike sovereign (c. 3 [δευ]τέρα δ' ἐπικατέστη [πολε]μαρχία διὰ τοῦ (τὸ?) γενέσθαι τινὰς τῶν βασιλέων τὰ πολέμια μαλ[ακούς]). Under the constitution of Cleisthenes the Polemarch is spoken of as leader of the whole army (c. 22 τοὺς στρατηγοὺς ἡρῶντο κατὰ φυλὰς, ἐξ ἐκάστης φυλῆς ἓνα, τῆς δὲ ἀπάσης στρατιᾶς ἡγεμὼν ἦν ὁ πολέμαρχος). The account of the battle of Marathon, however, shews that this leadership must have been of a very modified nature, since on a campaign the actual command lay with the strategi in rotation. The belief that Herodotus is in error in speaking of the Polemarch as appointed by lot is confirmed; only the lot was introduced, or rather re-introduced, in the election of the archons in B.C. 487. Reverting to the constitution of Solon, the Athenians selected the archons by lot from a body of 500 (Mr Kenyon suggests that this is a mistake for 100, the number in the author's own time, see below, φ' for ρ') selected by the people (c. 22 ἐκνέμευσαν τοὺς ἐννέα ἀρχοντας κατὰ φυλὰς ἐκ τῶν προκριθέντων ὑπὸ τῶν δημοτῶν πεντακοσίων τοῖς μετὰ τὴν τυραννίδα πρώτον (οἱ δὲ πρό-

τερος πάντες ἦσαν αἰρετοί)). This method of election continued till some period after the sixth year from the death of Ephialtes, with this difference, that then the archonship was thrown open to the ζευγίται (c. 26 τὴν δὲ τῶν ἐννέα ἀρχόντων αἵρεσιν οὐκ ἐκίβουν, ἀλλ' ἐκτιν ἔτει μετὰ τὸν Ἐφιάλτου θάνατον ἐγνώσαν καὶ ἐκ ζευγιτῶν προκρίνεσθαι τοὺς κληρωσομένους τῶν ἐννέα ἀρχόντων). Finally 100 men were chosen by lot, 10 from each tribe, and the archons selected by lot from them (c. 8 ὅθεν διαμένει ταῖς φυλαῖς τὸ δέκα κληροῦν ἐκάστην, εἴτ' ἐκ τούτων κυμαεύει[ω]). The duties of the polemarch are described in c. 58 and are such as are known already through Pollux.

Strategi are mentioned under the Draconian constitution (c. 4). They are said to have been increased to ten twelve years before Marathon, *i.e.* in B.C. 501, when one was elected from each of the ten tribes (see quotation above). In the fourth century they were elected from the whole people without distinction of tribe (c. 61 στρατηγούς πρότερον μὲν ἀφ' <ἐκάστης> φυλῆς, νῦν δ' ἐξ ἀπάντων). The date of the election is also recorded; it took place in the first prytany after the sixth in which the omens were favourable (c. 44).

INDEX I.

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